15¢

Unity

CHRISTMAS 1938

"I AM THE LIGHT OF THE WORLD"

HEALING AND PROSPERITY THOUGHT

TO BE USED FROM

DECEMBER 20 to JANUARY 19

Healing

The new life of Spirit heals every ill of my mind and my body, and I am a new creature in Christ Jesus.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

The new understanding of omnipresent spirit substance prospers me in all ways.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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VOLUME 89 DECEMBER, 1938 NUMBER 6

ONE PERFECT GIFT, *by Zelia M. Walters* - - - 2

YE MUST BE BORN ANEW, *by Charles Fillmore* - 13

MAKE A HABIT OF IT, *by Dana Gatlin* - - - 18

RIGHTEOUS JUDGMENT, *Marjory H. Stageman* - - 26

USING THE CHRISTED WORDS OF JESUS - - - 30
by E. Leslie-Hoot

LIGHTING CANDLES, *by Nora Lee Stevenson* - - 36

TRUE RICHES, *by H. E. Mize* - - - - - - - 42

SUNDAY LESSONS - - - - - - - - - 49

MESSAGE OF JOY, *by Fannie Herron Wingate* - - 66

SILENT UNITY - - - - - - - - - - 67

HEALTH AND PROSPERITY - - - - - - 68

PRAYERS ANSWERED - - - - - - - 71

HELP FROM SILENT UNITY - - - - - 79

THE PURPOSE OF UNITY - - - - - - - 81

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One Perfect Gift

A CHRISTMAS STORY

BY ZELIA M. WALTERS

JAIRUS SAT in peace looking out over the sun-bright courtyard. In the midst of rushing life there had come a pause. It was as if he had been removed to some distant place and were resting in deep content. For this hour at least none would disturb him. He saw a servant cross the far end of the court, going on tiptoe but stealing awed glances toward him.

Jairus's mind came back with a start to the day's wonder. He looked at the lovely child bending over the flowers and singing a wordless little tune. She was alive. If he looked away for a time he thought it could not be true. But it was true. His beloved child was alive and well and happy.

And she had been dead, there was no mistake about that. It had been no terrifying dream. He had stood with her mother Marah beside her bed when the wise doctor, hastily summoned from Capernaum, had said: "I can do nothing. The child is dying." And he and Marah had clung together in wordless agony.

He remembered every detail. There was a servant pulling at his arm.

"Master, master, they say the Healer is entering the town," cried the servant. "Go quickly, master! He can save."

The Healer! The very word was salvation. He had heard enough of the man Jesus, who was surely a prophet, who preached strange doctrines, but who

healed the sick, opened blind eyes, cast out demons.

If half they told of Him were true!

He loosened Marah's hands, whispering, "Be of good cheer; I seek the Healer."

The kinsfolk and neighbors in the outer room saw him as one distraught by grief when he rushed past them into the street. No need to ask where the Healer was. Jairus passed through a deserted way to reach the town square. Then far down the road toward the open country he saw the crowd pressing, circling around some one in the center. He ran, his feet seeming hobbled like those of one who runs in a dream. But someway he was there; and the people, seeing his desperate haste, made way for him so that presently he stood face to face with the Healer. He knew at once that here was power. But with that knowedge came the feeling that he himself was a sinful man. Would this prophet help a sinner? He looked again into those serene eyes, and he knew that here was love. So, crushed by his own sense of sin yet with a quickening hope, he fell at Jesus' feet with his petition: "My little daughter is at the point of death: *I pray thee,* that thou come and lay thy hands on her, that she may be made whole, and live."

Then a hand was upon him as he lay in the dust—he knew what hand—raising him to his feet; and the Healer said, "I come."

They were going along the street—not fast enough; for the crowd held them back. Some were in such awe of Jesus that they held off a little way, but others came so close that they brushed against Him. Then there was that fateful pause when Jesus said, "Who touched my garments?" A woman, trembling but triumphant, fell down before Him and confessed that she had reached

out through the crowd to touch Him, knowing that thus she would be healed of her long sickness.

"Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."

How the heart of Jairus lifted as he saw the woman rising with buoyant life, uttering her thanks. Jesus could heal! He could indeed! The child would be saved.

But almost upon this very thought came the servant who had whispered to him the news of the Healer. The man's face was marred with tears; for all the slaves loved the gentle child.

"Trouble not the Healer further: the child is dead."

But then across Jairus's agony came the calm words of Jesus: "Fear not, only believe."

"Believe!" Believe what? The child was dead. But Jesus kept walking steadily toward the house. Some of the neighbors were wailing outside the door as Jesus passed into the house. The crowd would have pressed after Him, but someone shut the door. Yet the tumult was not shut out. The kinsfolk were weeping loudly with the conventional gestures of great woe.

Jesus raised His hand and a sudden silence fell.

"The child is not dead, but sleepeth."

Then the hysteria of the crowded room turned to scornful laughter. But Jesus turned His back upon them, beckoned to Jairus to bring his wife, and followed by the three disciples, He entered the room where little Sarah lay in her last sleep. The father had put his hand upon her. The flesh was already cold. No breath came from her parted lips. The child was dead! He looked at Jesus. The Healer leaned over the child. He took her hand, and said, "Damsel, I say unto thee, Arise."

The soul of Jairus rose in ecstasy as he lived over those moments again: the child opened her eyes, smiled

into the face above her, and looked in wonder at the strangers in the room.

Then they were alone. The Healer and the disciples were gone. He had sent the wailing folks away, and none had withstood His quiet authority. The house stood in the midst of a great calm.

Sarah was there in the sunny courtyard tending her flowers and humming her song.

Jairus stretched out his hand to Marah who sat close beside him. Instantly her fingers clung to his while the currents of their love mingled.

"Jairus," she said, "we hardly said our thanks. It was like a dream when she arose—and then the Healer was gone. What can we do for Him? We must give a gift: a gift of great worth to match our gratitude."

She looked at him anxiously, knowing how shrewdly Jairus conserved his wealth. He smiled assurance.

"If He would take all that I have I would give it to Him gladly. For look you, Marah, I think this is more than a prophet who can open the door to the unseen world and call back the spirit that has gone. I think we have had God's Messiah under our roof this day. If we gave Him all we possess we should but be rendering back to God His own."

"Ah! but that frightens me," replied Marah. "When some one said He was the Son of God, I covered my ears against the blasphemy. If He should be!—and He answered our cry of need! We are not worthy that He should come to us."

"That I know well. But consider this house. Is there not something here—as if the Shekinah of the Temple were overshadowing it? A cloud of holiness. This is no longer a common house."

"How can I dwell here?"

"You were not afraid when He stood beside you," said the husband.

"Ah, no! I felt His kindness."

"It is the same now. Perhaps God is kinder than we have thought. David said He is like a father pitying his children."

"I must remember that. But the gift, Jairus, what shall it be?"

Jairus pondered.

"Jesus dwells in Capernaum," he said at length. "I will go there. Perhaps I can have speech with Him. I can also talk with His kinsfolk and neighbors. I will find out what gift would please Him. Then I will entreat Him to honor our house again, and we will give Him a feast and present our gift."

"How clever you are, Jairus, to think of all that. I will make such a feast as would honor a king."

The hushed hour had passed as they sat together in murmuring talk. Now the household seemed to be stirring again. In the street people were pausing just to stare at the house and their voices came sometimes through a half-closed lattice.

"The child was dead. They say He raised her to life."

"Don't be a fool. No one could raise the dead to life."

"I'll not believe it unless I see her."

"But she wasn't dead; she had only fallen asleep. He's a smart trickster. He called her out of sleep and said He raised her from the dead. Now all the people will be running after Him. The magistrates ought to deal with Him."

"Master," said a voice behind Jairus, "they have brought back the runaway slave Akab. Shall he be

brought in now so you may pronounce sentence against him?"

Jairus hesitated, hardly able to focus his mind on what had loomed so large yesterday. He looked at Marah. Her eyes were cast down. The child still walked in the open court. No, he could not bring vengeance and doom in here.

"I will come to the outer room," he said.

The slave Akab lay on the floor. The two brawny servants who had followed and captured him stood over him. One stirred the prostrate man with his foot and said, "Here is the master; stand up."

But Akab was beyond caring for the master or the prodding foot.

"Let be," commanded Jairus.

He stood staring at the beaten slave. Yesterday he had vowed dire punishment for him. Akab was a thief, a rebel, a runaway. But Jairus could not summon up any rage against him.

A thief, a rebel, a runaway! "But," ran Jairus' troubled thought, "I too am a thief and a rebel. How may I judge my fellow sinner?"

Then aloud he said, "Akab, you have sinned against me, but perhaps I had sinned against you before that. I forgive you as I hope one mightier than I will one day forgive me. Go to your place and rest. Tomorrow return to your wonted tasks and sin no more."

The beaten man dragged himself up where he could see his master's face. "Surely my ears trick me. You could not have said you forgive."

"You heard aright: I forgive."

He turned away, walking through the room where the men stood staring at him. He knew he had been

a hard master: just, he claimed, but never kind. If a slave offended he paid the penalty. But since God's Anointed had left the breath of His presence in the house one could not behave in the old ways.

Jairus returned from Capernaum at the end of the second day. To his family at supper that night he told the story.

"I found Him in His house and talked with Him. I tried to express my thanks and He said, 'Give thanks unto God.' I told Him I was a sinful man and He said, 'Go, and sin no more.' I said I wanted to give Him a gift and He said, 'As ye give to the least of these my brethren, ye give unto me.' That I did not understand, but as I pondered my mind turned to the slave Akab as if there were some meaning I could not quite reach. But when I spoke to the Healer again He said He would come to our feast. His mother had already told me that the anniversary of His natal day comes but a week hence, so I bade Him come on that day. So we will keep His birthday with gifts and rejoicing. I had speech too with His disciples, and Peter told me that Jesus is indeed the Son of God."

Nathan, the eldest son, made a gesture of dissent.

"Nay, my son, who but God can hold the keys of life?"

"But, my father, they will cast us out of the synagogue if they hear."

"Ah, well, if He is God's Son He can keep His own."

The week was given to preparation. The chief men of the town were invited to do the guest honor. The slaves worked tirelessly and with smiling faces. The great house shone with more than ceremonial cleanliness.

It had been a warm sunny week, but when the birthday dawned it clouded over and a cold wind blew. Only within the house were light and warmth.

Marah came to her husband, her serenity troubled.

"There is a beggar woman at the gate with a crippled child, a pitiful sight. My heart goes out to her as I think of our child."

"Give her money and tell her to go, and tell her to return on the morrow and we will befriend her. This day must not be marred."

"I offered, but she will not take money. She knows the Master is coming, and she will implore healing for the child. She says she will cling to the very stones. She cursed me when I urged her, saying I had bought Christ's blessing for my child but would deny hers. Will Christ heal beggars too? I dare not send her away. Suppose some one had denied you! But we cannot have gaunt beggars at the gate when the Master comes."

"No. We must honor Him as a king. Bring her in where she will be quiet till the feast is done. We must be merciful, as He was merciful."

"Would it be too much to ask another favor? Could we tell Him about this child after the feast?"

"I know so little of Him. I would not offend Him. But they say He has healed many, perhaps even beggars."

Marah brought the beggar and her child into a room next to the kitchen. She gave them food and left them there. But as she came back she heard the steward speaking to Jairus.

"He will not go away. He says he has been blind from his youth. I dare not force him to leave, for I have heard the Master in His teachings."

"Bring him into the house so that our gate may be

clear for the Lord of life. This birthday feast must not be marred."

By the time the steward reached the gate other afflicted ones had gathered there. He brought them into the house, promising food. They could not resist; all were gaunt and hungry.

And now the servant on watch came in to say that the Lord was drawing near.

Jairus hastened to the gate. So quietly had the Lord come into town that the people were not yet aware of His presence.

Unable to speak, Jairus threw the door wide and bowed beside it. Jesus and the Twelve entered. After them came the town dignitaries.

Jairus showed the company to their seats. The Lord was placed at the head of the table, and beside His plate lay a netted purse with gold showing through. Jairus stood near to make a presentation of it.

"Master, the gift You gave us is so great that we cannot give fitting thanks for it. The gold is but a symbol of our gratitude. Use it for the kingdom of which You speak. But all we have is Yours to command; yea, and the lives of all in this household——"

His words were drowned in sudden clamor. The door was burst open, and the servants were vainly trying to hold the intruders back. The blind man was crying, "Where is He?" as he made his way in. But the mother of the crippled child reached the Lord first, kneeling and holding the wasted babe up before Him.

Jairus did not move. His beautiful, well-planned birthday feast was being disrupted. Guests were rising from the table. The servants were standing in the doorways with dishes in their hands.

"They would not wait till the feast was done," said

Jairus to the disciple who stood nearest him. "I sought to honor your Master, but see, it is like a scramble when alms are tossed to beggars."

"Do not grieve, my brother," said John. "Behold! The crippled child walks, the blind man sees. You have given the Lord honor. He has told us that His meat is to do the will of the Father. Can you not see God's will being done in these who are being healed. Yours is a double gift—to Him and to these wretched ones."

But Jairus had to confess: "I did not want them to come in."

"Of course. None of us have understood, but we learn of Him."

Someway the rejoicing strangers were got out of the room and the feast began. Jairus, watching, straining to hear every word, was amazed to note how merry the Healer was. He had felt that one who spoke face to face with God would be somewhat withdrawn in dim and solemn reserve. But the Healer talked and laughed. He ate of the good food and seemed to appreciate it. Sometimes He said something that seemed to awaken echoes in the mind; something that would be heard down the ages:

"Tell me, if a man has a hundred sheep and one of them strays, will he not leave the ninety-nine sheep and go in search of the one that has strayed? And if he happens to find it, I tell you he will rejoice over it more than over the ninety-nine that never went astray."

"That means those wretched ones I would have shut out," thought Jairus. Then a moment later he saw more clearly: "Nay, that means me also. O Lord, rejoice over me, for You have found me this day."

The feast was done. The Lord was departing. At the door Jairus reached a detaining hand, and said,

"Let me go with You and serve You night and day."

"Go thou to thine own people and report to them what the Lord hath done" was the answer.

Then with uplifted hand He spoke a blessing: "Peace be upon this house and upon all within its gates. Farewell."

Christmas Values

By Ruth Yoland Shaw

Barren are gifts
Where love is not;
Unreal is Christmas
If Christ be forgot.

Priceless are gifts
That love proclaim;
Heavenly is Christmas
Kept in His name.

This story, "One Perfect Gift," has been chosen for Unity's 1938 Christmas Greeting Booklet. Send it to your friends. It will appeal to Unity and non-Unity readers alike.

Ye Must Be Born Anew

BY CHARLES FILLMORE

JESUS IS seldom cited as a lawgiver because He was so masterful a teacher. Yet He did in parable, story, and direct fiat state laws of life so deeply fundamental that only the few can read them understandingly. In public estimation Nicodemus, ruler of the Sanhedrin, was far wiser than Jesus, yet he did not understand what Jesus meant when He told him, "Ye must be born anew." Jesus was surprised at his ignorance: "Art thou the teacher of Israel, and understandest not these things?" Followers of Jesus in this day are often surprised how little professors in theological schools know about the second birth. Every year the whole Christian world celebrates the birth of Jesus, but how few understand what it represents.

The birth of Jesus is correlated with some of the vital facts of creation and its full significance involves an understanding of the relation of God, Christ, angels, man, and creative laws. There is but one God, one principle of Being, in whom we "live, and move, and have our being." There are "gods many"; that is, beings who have attained unity with the one God and are with Him cocreators of universes. Angels are the thoughts of God that have chosen perpetual obedience to divine will.

Men are angels who have chosen to think independently. Adam and Eve expressed the angelic nature wholly until they were tempted to think and experience sensation (serpent). We belong to the Adamic race

and in our present soul unfoldment have both the angelic and the personal-sense natures. When we have mastered the sense nature and raised it to divine consciousness, we shall enter the kingdom of the heavens and sit on the right hand (power) of God with Christ. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." This is the second or new birth (typified by the birth of Jesus) to which Paul refers in Ephesians: "that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of truth."

To the perfected men is given the power to complete or form what God has planned. This is symbolically set forth in Genesis 1 and 2. Jehovah is the manifest God; that is, perfected man. He was incarnated as man in many personalities, David being one. The last incarnation was Jesus of Nazareth. Paul had a better understanding of the relation that we bear to Christ than any other Bible writer. Read the 1st chapter of Colossians for a detailed description of Christ, "who is the image of the invisible God . . . all things have been created through him, and unto him; and he is before all things, and in him all things consist. . . . For it was the good pleasure *of the Father* that in him should all the fulness dwell."

The conception, birth, experiences, and final crucifixion of Jesus as given in the New Testament are substantially correct. But one who is following Him in the new birth must not give weight to the historical incidents but to the spiritual mind movements that they symbolize. The new birth includes both mind and body; as written by Paul: "This corruptible must put on incorruption, and this mortal must put on immortality."

The cells of the physical are transformed and a new body formed inside the old body. We do not get our new body in heaven after death nor at some great future resurrection day, but through the lifting-up, resurrecting power of our mind we raise the body cells to rates of vibration that make it immortal.

Jesus was born in a stable in Bethlehem. Bethlehem means "the house of bread," representing substance, while the stable represents the place of animal forces. So it is found that the mind centered on Spirit with a powerful desire to make it manifest establishes a new body nucleus in the abdominal area.

To understand all the symbology of Jesus' life requires that one become acquainted with Spirit, soul, and body in their most subtle expressions. We have not only an animal body but an animal mind that governs it, "the mind of the flesh." This mind of the flesh is symbolized by Herod. When Herod feels certain changes that he does not understand to be taking place in the body, his natural thought is to destroy them.

The Wise Men from the East represent spiritual impulses from within that come and go so quietly that sense consciousness (Herod) is not aware of their presence. The gifts they bring to the young child represent spiritual ideas essential to the new Christ body. At the age of twelve Jesus was found in the Temple debating with the "wise men." These are the same Wise Men who brought Him presents in His infancy; they are the faculties of the spiritual man come to maturity. Wisdom, love, power, at first abstract ideas, become substantial and real as the man develops spiritually.

As Jesus became powerful spiritually He performed seeming miracles, healing the sick, controlling nature, and casting out demons. The Master unquestionably

did all these things because He understood the law, and those who follow Him can do likewise; but the new birth requires one to heal one's own sick body and cast out the demons of hate, anger, lust, and the legion of demons that infest the natural man.

Following Jesus in the new birth, which is regeneration, we reveal hidden ability beyond our highest ambition. God has put into man's inward parts the transcendent qualities of the genius. When recognized, these attributes of the superman must be made the glory of the Son of God through the power of the word. Walt Whitman said, "I celebrate myself." He was called an egotist. When Jesus arose in the synagogue and read from Isaiah of the coming Messiah and announced, "To-day hath this scripture been fulfilled in your ears," they tried to cast Him over a precipice.

As Elohim God in the beginning said, "Let there be light: and there was light," so man, His image and likeness, must use in like manner his word to make manifest his innate abilities.

Man has within his mind and body the miniature of everything that exists in the universe, and through his word he can reveal to himself and others the riches with which infinite Mind has endowed him. Jesus proclaimed that His word was spirit and life and that He had all power in heaven and in earth. There was no evidence of these tremendous claims, and the people who heard Him cried: "He is beside himself." "Now we know that thou hast a demon." They did not understand that He was talking about the spiritual man. But Jesus knew the law of self-celebration, and He used it to bring forth powers that make Him the greatest man that ever lived.

The crucifixion seems a tragedy to those who think

that Jesus died on the cross. The fact is that the Crucifixion represents the triumph of man over his last and greatest enemy, death.

Jesus Christ did not die on the cross—He crossed out death. The Crucifixion represents the climax of daily deaths that the devotee experiences. Physiology tells us that we have millions of dead cells in our body that if animated with life would make us marvels of health. In the regeneration these dead cells are not only rejuvenated but glorified. With every thought and word of life, strength, power, and love in Christ we are day by day transformed and made new creatures. Nothing is lost but everything saved and raised up with the resurrection of spirit through Jesus Christ.

"Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn."

Christmas Song

By Dorothy Spahr Quisenberry

Sweet voices light this holy night,
Do worshipfully sing,
While altars bright with candlelight
Are tribute to our King.

May each soul with joy be full,
Each heart with beauty ring,
And lives unfold with love untold
In tribute to our King.

Make a Habit of It

THROUGH THE QUICKENING CHRIST POWER WITHIN YOU YOU HAVE THE POWER TO BREAK EVERY NEGATIVE HABIT THAT HAS PROVED DETRIMENTAL IN YOUR LIFE . . . BUT YOU YOURSELF MUST MAKE A HABIT OF UNIFYING YOURSELF WITH THIS UNSEEN, DYNAMIC, TRANSFORMING POWER.

BY DANA GATLIN

IF WE WISH to be benefited we should develop beneficial habits instead of detrimental ones. It can be done.

We all know the influence and power of habit in our life. We know a good habit when we have it, and we know a poor one. When we have a poor habit, we can exchange it for a good one and develop it by exercise. We have the say-so about all our habits and can change them. It is by our habits, by our use of our vital endowments of thinking, feeling, and doing that our life is formed.

The best habit that we can develop is that of learning to live in the consciousness of God's presence and power; of knowing that we never have to go it alone whatever our problem, situation, aspiration, or understanding may be. This habit of uniting ourself with God includes all the good and beneficial ones and automatically rules out, eliminates, and dissolves all the undesirable, harmful ones.

Suppose some condition in the external world or some conflict within your mind is worrying and bothering you, making you uncertain, weak, vacillating, afraid.

Do something about it! You can make up your mind! Make a stand, and then steadfastly maintain your stand. You can call upon the name of the Lord and start today.

Start by reading II Chronicles 20:15-17:

> Thus saith Jehovah unto you, Fear not ye, neither be dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this *battle:* set yourselves, stand ye still, and see the salvation of Jehovah with you . . . fear not, nor be dismayed: to-morrow go out against them; for Jehovah is with you.

Repeating the pregnant statement "Set yourselves . . . and see the salvation of Jehovah with you," what is it that you are told to do in this adjuration of Jahaziel, upon whom "came the Spirit of Jehovah"? You are told to make a stand and to witness something: you are told to witness God's salvation. That is putting it very clearly and covering a good deal of ground, all the ground that you could possibly cover in your individual experience of life: God's salvation! Whatever your personal problem or need may be, it is God's "salvation" you must witness as it is now solving your problem and filling your need! Is not that clear, is not that explicit, is not that comprehensive? God's salvation: divine supply illimitably ever present and divine power invincible and freely active! This covers the whole conceivable category of good that may come forth from God's omnipresent spiritual storehouse to benefit mankind, and it is at hand! Is not that a wonderful, thrilling, inspiring thought? And it is true! God—divine good and divine action bringing it forth—is with you this day!

But remember you must "witness." No one else can exercise this inner, uplifted, so-potent spiritual vision for you. "Spiritual consciousness" might be defined as

the steadfast beholding of God divinely acting and the consequent releasing into the individual of a quiet, steady influx from the divine. Your positive attitude toward God must become habitual, cumulatively replacing in you your old negative states of thinking and feeling. What is the good thing that you desire from the Lord? Is it health? Then do not witness sickness! Remember that you are not to witness the undesired "appearance." You are to witness God, His divine good always present, and His instant power of salvation! Then stop looking at your disease or at the disease of another. Stop talking about it. Stop thinking about it or giving lodgment to such false but destructively potent thought forms in your mind. Remember that you have taken your "stand" and that you are witnessing not dreadful or dreaded "appearances" but the beautiful, harmonious, and perfect wholeness of God! And these shall come forth according as you are steadfast in witnessing the salvation of the Lord.

In fact all your prayers, all the knowledge of Truth you may possess, will be useless and unavailing until you put into actual, daily practice the good precepts you have learned; until through consistent practice you are quickened to a new consciousness of the God presence and God power that is always in you and with you. Make a habit of it, and make a beginning right now. Make a habit of health and perfect spiritual wholeness. By thinking health and claiming health as your spiritual birthright from God you will be spiritually renewed and perfected and outwardly healed. Through the quickening Christ power within you you have the power to break every negative habit that has proved detrimental in your life.

There is no appearance of evil that has power to

stand against God. There is no evil in the everywhere present spiritual realm of God. "There is no evil!"—do you dare to say that? Do you dare to claim the good of God that you need when you seem surrounded by and enmeshed in ill conditions? Do you dare to claim the life, health, strength, wisdom, judgment, will power, inspiration, love, abundance of supply, guidance, and divine support that you need to make your life happy, harmonious, prosperous, and successful? Do you dare lay hold of the good that you have claimed and let its potent spiritual presence abide with you? Make your spiritual claim upon the one almighty Spirit in simple, clear, direct terms, and then abide trustfully, unwaveringly, unchallengeably in the knowledge that it is already yours: peace, love, harmony, plenty, health!

Make up your mind! Nobody else can make it up for you, not even God. For God, in giving us a mind the image and likeness of His own, endowed us individually with creative power and made us free souls with the unlimited power of choice. Each one of us can choose what he will vision, think, and believe, and thereby create and formulate whatever experiences in life he would have.

In a message sent out by the healing department of Unity are these true, enlightening, helpful words: "A steadfast, unswerving directness of mind is necessary to achieve. Belief in both good and evil makes one unsteady and wavering. By understanding the truth that there is no reality in evil we center our mind in the good, and harmony in mind, body, and affairs follows. We become steadfast by denying materiality and imperfection; seeing only the perfection of Christ. . . . Unsteady nerves result from an unsteady mind, and an unsteady mind results from beholding evil. . . . The power to

control thought comes from steadfastness. 'One thing *I do,* forgetting the things which are behind . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus.' "

Here is given a map, a pattern, that any one can follow: "One thing *I do!*" Do you not see the importance, the necessity, of staying your mind upon the divine presence and power within you. You can learn to control your thoughts and to direct your beliefs, and no one else can do it for you. You must develop your own habits of spiritual steadfastness, and this you can do. If you are in the habit of thinking of evil as having power, begin to think of God's omnipotence. "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts."

What is the good thing of God, the new power that you wish to express in your life. Name it to God, believe in Him as ever present and willing to help you vision your good as already yours in Spirit, and steadfastly know that it is working forth into visibility in response to the dictates of your whole mind and heart. God is Spirit, invisible to the eye and intangible to the touch, but remember that He is everywhere present: all the life there is, all the substance there is, all the love, all the wisdom, all the intelligence, all the power. You too are a spiritual being. As a conscious, living individual you are heir to all the good that the one almighty Spirit is. Think of this; think of it as you rise each morning, as you go through the vicissitudes of each day, as you go to bed each night: *"I am God's chosen vessel to express His goodness and power!"*—not your own limited, mortal conception of goodness and power but—God's! Dare to make this claim and to know that it is true in the secret place of your soul. Witness Him, His perfection and salvation. Be steadfast in your claim-

ing and knowing and there will be no doubt of your witnessing!

Our spiritual faculties need to be exercised and developed as much as do our muscles and our mental powers. In each soul there must be a quickening of latent forces: "Awake, thou that sleepest . . . and Christ shall shine upon thee." Say to yourself when you first wake up in the morning, before you begin each undertaking, as you perform each daily task:

"I am awake and quickened, and Christ is now shining upon me!"

You will feel a stirring of new inspiration and vigor and resolution within yourself as new ideas reveal themselves to test your spiritual strength. Welcome them, believe in them, put them to use: practice them in prayer and in your daily life. Make a habit of practicing these spiritual faculties of faith and confidence and love and enthusiasm and joy and life regularly! Awaken, quicken, train, and develop them so that you can feel them growing strong and powerful in the silence of your own soul. Then go forth with a new vigor to meet the day's tests and challenges among men.

Life, strength, courage, love, happiness, plenty, successful achievement, the power to overcome all your negative habits of mind—all these are at your disposal through your indwelling Christ! Why do you ignore them? Why do you give your time and the forces of your being toward claiming, witnessing, and expressing something less desirable, dependable, satisfactory? To claim your good through your Christhood does not mean that you should be spiritually arrogant or humanly aggressive. Do not go pushing and boasting but be quietly, steadfastly, happily, praisefully reliant on the inner presence and power that has been released within

you from the divine source of all being: "I speak not from myself: but the Father abiding in me doeth his works."

In the great harmonious heart of Being there are no problems, quarrels, violences, storms, weaknesses, fears, inhibitions, limitations, ills; and in your individual experience such malformations will lessen and cease to exist if your vision is stayed on the mighty presence and power within you. Something stronger than your human self rises to guide you, strengthen you, feed you, prosper you, save you, protect you, bless you. In the very heart of your being something awakens to know and feel that the Christ is shining upon you! You become a new person thrilling with confidence and power previously unguessed when you stand and move forward, wherever you may go, in the midst of that quiet, glad, golden, radiant Christ light!

But you yourself must make a habit of unifying yourself with this unseen, dynamic, transforming presence and power. You must practice it regularly and unceasingly whatever your occupation or condition. Our faith does not do very much for us before it has become a habit of mind with us. As a matter of fact our faith, whether positively or negatively directed, is always expressing itself in our experience of life according to the habits we have formulated. So begin right now to vision the salvation and perfection of the Lord as ever present with you, make a habit of it, and confidently say: *"I am steadfastly true to the principle of my being."* Thus you have within yourself the power to overcome all bad habits. You have within you the power to set your mind against procrastination, against weakness, against sickness, against poverty, against discouragement and inertia, against failure. By willing to behold God's pres-

ence each day and to act consistently your role of being a child of God you have the power in Christ to become conscious of new life, new strength, new health, new enthusiasm, new joy, new courage, new confidence, new and reliable channels of bountiful supply so that you become a new creature in your ability to behold and express the Lord's salvation.

Through the quickening Christ power in me I am made strong and steadfast.

Every bit of power in my body is good because it is God power.

Knowing that God is the only power, I link all my thoughts with the loving presence and bounty of God.

God is now making Himself visible in my mind, my body, and all my affairs.

My mind is stabilized and strong. I am free from all vacillating thoughts. The steadiness of purpose, the industry, the honesty, and the will of divine law now move me, and I am henceforth true to their guidance. Success and prosperity in spirit and in truth now come to me, and I abide in them and they abide in me through Jesus Christ.

"All things I am, can do, and be,
Through Christ, the Truth, that is in me."

The help and inspiration that Unity magazine brings you it will bring to your friend also. What finer gift than a year of Unity to help him find new joy in living?

Righteous Judgment

BY MARJORY H. STAGEMAN

BEFORE ME on my desk as I write is a card on which, under the title "Judge Not," are these words, attributed to a Quaker:

Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean or unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye. Pause! Be still! Not a word, emphatically, not even a look, that will mar the sweet serenity of soul. Know God. Keep silence before Him. Not a word of murmuring or complaining in supplication; not a word of nagging or persuading. Let language be simple, gentle, quiet; you utter not a word, but give Him opportunity to speak. Hearken to His voice: this is the way to honor and to know Him: not a word—not the least word. Listen to obey. Words make trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow. Worry not about home, church, or business cares. Cast all on Him, and not a word. We think so hard, pray so hard, and trust so little.

What a wealth of spiritual understanding that writer had! How keenly he realized the importance of constructive thought and speech! What a marvelous recipe he gave for coming into and exercising our divine heritage: absolute dominion over the things of earth, the manifest representatives or symbols of spiritual ideas.

"Never judge nor condemn, never arraign nor censure." When we, like the prodigal son, come to ourselves, reach the awakening state, and begin the journey back to the "Father's house" (which is a state of consciousness: the state of perfect wholeness) we discover

that among the obstacles we must overcome are misjudgment, condemnation, arraignment, and censoriousness. We discover too that they are some of the most difficult obstacles to overcome on our path. And so most of us muddle along, content with overcoming easier obstacles, telling ourselves that tomorrow or next week or next year we shall go to work on the difficult four, or that we cannot hope to conquer them until we have developed a greater degree of spiritual understanding. As a matter of fact, if we would set about overcoming these four erroneous habits and be faithful to our task, we should find our understanding increasing or, to put it correctly, we should find the understanding with which we were endowed in the beginning being uncovered or made manifest in a greater degree. We should find our feet drawing nearer and nearer to the Father's house.

"Never judge nor condemn, never arraign nor censure." Jesus revealed why when He said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you." When we judge we claim, accept, evil as a reality; we acknowledge a power apart from God, the only power. Naturally we reap what we sow. With what judgment we judge we are judged; and with what measure we mete it is measured to us again. We alone are responsible for the unkind thoughts and words of others about us. We make our own unhappiness, inflict our own punishment.

In his epistle to the Romans Paul wrote: "Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things." How many of us, going carelessly

along our way, judging this one and that one, ever stopped to realize what we were actually doing? How many of us ever perceived that when we judged others we were really judging ourselves by disclosing what was in our own consciousness? Not many perhaps; but it is a safe guess that those of us who did ceased judging from appearances and began judging "righteous judgment."

Now since God's man is perfect, being made in the image and likeness of his Creator, and since, scientifically speaking, there is only one man, the perfect man; who or what is it that condemns, arraigns, censures? Who or what is it that judges from appearances? It is simply this: our human *belief* that there is a selfhood apart from God, that man is human. It is our false *belief* about God's man, who is spiritual and perfect. Or stating it yet another way, it is our *belief* that the form or entity called man is not identical with man, the idea in Divine Mind; is separate from Spirit, the only creator.

When we come to a realization of what and who we are, when we clearly perceive that we are spiritual beings living in heaven, we let go of our belief in duality, we cease believing that we are human beings subject to sin, disease, and death. Having let go of the belief in a separate selfhood, we cannot experience a separate selfhood. Realizing that God is all, we no longer judge from appearances but judge "righteous judgment." That means that we see God, good, in every person and every thing, that we see His creation as He sees it. "And God saw everything that he had made, and, behold, it was very good." In short, judging "righteous judgment," we find God's universe, heaven, right here and now.

We see God's man and God's universe right here, where to us there formerly appeared to be human beings and a material universe, by recognizing, as did our Master, that the manifestations in the so-called material universe are representatives or symbols of spiritual ideas. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, *even* his everlasting power and divinity."

It is by continually resolving "the things that are made" (representatives) into "the invisible things" (spiritual ideas) that we finally overcome all the apparent obstacles in the path leading back to the Father's house, gain dominion over the earth, lose our false sense of mortal man and a material universe, and find the Father's house within our own consciousness.

If we would overcome misjudgment, condemnation, arraignment, censoriousness, we must be spiritually alert. We must be persistent in the practice of resolving the representative or symbol called man into the spiritual idea, and be constantly vigilant about our thoughts and words. Paul summed up our work in the 5th verse of chapter ten, II Corinthians:

"Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."

Ringing down the centuries come these words of Jesus: "Follow thou me." When we are earnestly doing our work we are obeying His command and are found seeing no evil, hearing no evil, and saying no evil but instead beholding the spiritual idea back of every manifestation and judging "righteous judgment."

Using the Christed Words of Jesus

WE MUST ALL COME TO THE PLACE IN CONSCIOUSNESS WHERE WE RECOGNIZE THAT JESUS CHRIST'S WORDS ARE ETERNAL, APPLICABLE TO THE NEEDS OF ALL PEOPLE IN ALL AGES . . . THROUGH THE CONSCIOUS USE OF THE CHRISTED WORDS OF JESUS WE CAN CHANGE ALL FLESHLY CONDITIONS.

BY E. LESLIE-HOOT

JESUS CHRIST was surely the greatest, most courageous person that ever lived; for how many of us, confronting such a test in our human life as death, would be solicitous solely for the welfare of our fellow men? Most of us are so concerned about our own safety that we forget our friends entirely, even our loved ones. But here is a man that thinks only of the welfare of those whom He is teaching. In His last great prayer He prays not for Himself but for them. He speaks Christed words that man universally must accept in consciousness and "speak" before he can "go unto the Father"! "I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received *them,* and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine . . . Holy

Father, keep them in thy name which thou hast given me, that they may be one, even as we *are*."

Have you come to the point in your ongoing where like Jesus Christ, when you turn to God (usually with a personal problem), you forget instantly your own need and become solicitous about the needs of those whom God has brought to your attention? Does each name appear before your consciousness like so many varicolored pearls, to be given consideration? Is each pearl a pearl of great price to you? It is to the Father. Or do you try to shift a muddy-looking pearl to a part of your necklace, so to speak, where it cannot be seen? It will work its way to the front sometime, so you had better take time to polish it now: " 'I pray . . . for those whom thou hast given me'—for the ones who were attracted to me, Father, because of Your loving, serving Spirit which they saw reflected in My life." Can the sun refuse to shine upon any form of life that turns to it for light and sustenance? Neither can a son of God who has awakened to the Christ consciousness that Jesus had refuse to give that same light and sustenance, through the conscious direction of His words, to every life that comes to him for help.

"While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished." Webster says "keep" means to have the care of, to guard, to maintain, to preserve, to supply with the necessaries of life, and the like. Then if Jesus kept those whom God brought to His attention in His name, He must have maintained a right consciousness about them as regards their true relationship to God. If He gave them "words," He must have consciously strived to help them understand their sonship, even as He understood and lived His. Can you not feel

His uneasiness in the words "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil *one"?* He knew that as long as He was with them, a reminder of the Father, their work would be loyal, but He realized also the human tendency to backslide when the leader is absent.

Think of Jesus' great motherly love! He was more concerned about the safety and steadfastness of His "sheep" than about the great abyss that faced His own life! Are you that kind of a shepherd?

When we come to the place where, after reading and meditating upon Jesus' words, we can appropriate them and use them for our very own, then we have indeed let God or Spirit speak through us. We must all come to this place, the place in consciousness where we recognize that Jesus Christ's words are eternal, applicable to the needs of all people in all ages. Then we feel no compunction at using them but rather have a great sense of brotherly serving along with the Master.

Have you come to the place where you believe Jesus' statement in His prayer: "Thou gavest him authority over all flesh, that to all whom thou hast given him he should give eternal life"? If Jesus practiced this power of healing the sick, casting out demons, bringing forth supply, and the like, should we not believe on Him for the very "works" He demonstrated? Here we have His simple, powerful word that man does not have to be limited with any appearances that appears in his human (flesh) world. When we come to this resolution we shall start at once to prepare our human body for the eternal existence that is ours in Spirit. How could His disciples accomplish these things? He showed them that they could do it by thinking and speaking positively or only of good (God) and by

accepting God's name and using the words of Spirit that He gave them as a means of creating the perfection we all desire; for remember, He did not say *any* words: He said "the words which thou gavest me."

The sooner we come to realize that this flesh in which we have incased our soul is intelligent and but follows our direction, through words, the sooner shall we consciously direct those words to change the conditions that do not entirely exemplify the Christ in our earthly experience.

Consciously or unconsciously, man is ceaselessly thinking or using words. If he does not direct his thoughts, then he is unconsciously appropriating the thoughts that are vibrating incessantly in the ethers around him. The causes of man's "dis-eases" is his lackadaisical appropriation of these race thoughts about him. He may be ignorant of what he is doing, but that does not excuse him. He has free will and should be concerned how he uses it. That is one thing in particular that Jesus taught. Did He definitely try to prevent the degradation that Peter and Judas "chose"? How many times after Peter saw his mistake did Jesus command him: "Follow thou me"? He tried to keep Peter's attention fixed on Himself, but with Peter rested the choice. Peter kept looking back at things, conditions, and people, at what John and others were doing, even as we are wont to do today. But Jesus patiently, tolerantly said: "What *is that* to thee? follow thou me!"

Through the conscious use of the Christed words of Jesus we can change all fleshly conditions that we do not desire. There may be a growth on our body that hampers true symmetry of line; there may be a diseased, distorted organ, lameness of back or limbs,

blurred eyesight, indistinct hearing, any one or several of the human fleshly blemishes that appear here on earth. But by the conscious use of Christ's words, they can all be converted back into the pure substance of God's love, out of which they were misappropriated. How many times did Jesus admonish man: "I will; be thou made clean." If we are to do His works, can we not speak with the same authority to our body, our "world"? Let us say to it: "I now free you in the name of Jesus Christ. Get out, and be converted back into the pure substance of God's love out of which you were misappointed. I now call to every cell, every tissue, every blood stream within this organ (or condition): surge forth and express the true Christ life within you. Arise, awake, and be the pure expression of spirit which you *are* and do your perfect work, here and now. I AM the Word commanding, the Power directing, and the Accomplishment, in the name of Jesus Christ, through God, my Father. I thank You Father that You work Your works through me, Your Word. Thine the power and glory, forever!"

Many times hereafter our attention will be drawn backwards to the condition, and we will wonder about it like Peter, but we must heed the voice of Christ within which says, "Follow me." We must not be concerned about the appearance, if it does not quickly clear up, but should follow our true line of thought, viz: hold it to its true stature in Spirit (God's Name) and then consciously direct our Christed words to it. In other words, when we think of it and are tempted for the moment to ponder about it, we must instantly take a positive attitude of mind and declare: "Get out, in the name of Jesus Christ! I say, even with Him 'The prince of the world cometh: and he hath nothing in

me.' I have declared my words; they are power and Truth. I know that this condition is, through them, being absolved back into the pure substance of God's love. Be free, through Christ in me. Thank You, Father, for speaking through me." Give the Father all credit for your words—and truly He shall more and more put words into your mouth which shall be "*sweeter* than honey" to those who hear.

Remember also that Jesus did not stop here in His last prayer. He went on to include not only those that God had given Him for His attention, but even those who would believe in Him through what His disciples taught them, and endlessly, forevermore. So you at the time of your prayer for another (one looking to you) must include every person which through that *one* may be brought into a closer consciousness of God, the Father. For they are looking really to the Father, *through you*—through what you represent to them of the Father's character. After all it should not be a "work" to do, but a special privilege that you can show them more of the Father's disposition as He has revealed it to you.

Help! Help!

Next April will be *Unity's* fiftieth birthday. The editors wish to dedicate the April number to our readers by filling it with their favorite articles. You are to make the selection. Kindly write to us at once and tell us the title of the best article that you have ever read in *Unity*. Please do it now.

Lighting Candles

CANDLELIGHTING COMES FROM WITHIN, AND THE RESPONSE TO IT IS FROM WITHIN . . . IT IS SPIRIT MEETING SPIRIT AND COMMUNING SPIRITWISE . . . IT IS THE CHRIST IN YOU GREETING THE CHRIST IN YOUR FELLOW MAN.

BY NORA LEE STEVENSON

ONE OF THE most beautiful things ever said to me came from a member of a class to which I just had spoken. She said: "Every time you talk to us it is as if you lighted candles that we could take home and keep burning in a little sanctuary all our own."

Nothing the wisest person in the world might have said could have made me more humble, touched me more deeply, or been prized in memory more highly than that.

It is a privilege God gives us, that of lighting candles with words of Truth and handing them to tired mothers, troubled fathers, eager children, searching youths, or our friends, neighbors, and the dear ones of our own household that they may keep them burning in sanctuaries all their own!

In our crowded life we hurry about unaware many a time of the need of candlelighting. I have seen a wan little face pressed against a windowpane in a great city light up as though a flame actually had sprung up back of the eyes just because of the wave of a passer's hand and a smile flashed up from the street.

Children are by no means the only ones who re-

spond to these spiritual gifts. I recall an estate in suburban New York that I passed every morning as I walked to the station from which I commuted to the city. Invariably an old Irish gardener looked up from where he knelt working among the flowers, and his face beamed as I flung my good morning to him across the hedge.

One morning he got slowly to his feet and motioned me to stop. As I waited he came hobbling toward me. Leaning across the hedge he spoke confidentially: "Your voice is as rare as a bird's, lassy," he said; "and ye hurry along as supple as a hare, but ye've time to pass the time of day with an old man. May the good Lord give ye peace and make ye always as happy as your face is the now."

Did that old Irishman light a candle in my heart? He did, and nothing busy New York could say or do that day could extinguish it.

Isn't that God's work, this lighting of candles? For the lighting is in and from the heart, and the whole body consciousness is illumined thereby; the soul is warmed and fed, lightened and freed.

The important thing that morning seemed to be that I should catch my train and reach the conservatory in the city on time. The really important thing was that I had opened the way for a candle to be lighted in my heart that burns to this day; that I had been able through many of those summer days to light a candle in the heart of that old man at his lowly task while others hurried by the hedge unaware even of his presence behind it.

To most of us the important thing seems to be to get to business on time, to hurry to this appointment and that, to accomplish a great deal in very little time.

While these all seem a necessary part of modern life, there are many unessentials that we can put aside so as to give our mind and our body a chance to relax.

Let us give Spirit a chance. By so doing we have time for courtesy along the way, for doing unto another as we would have him do unto us. We have time to smile and give a word of encouragement to some stranger who needs it greatly, perhaps light a candle of hope for him.

Candlelighting comes from within, and the response to it is from within. It is Spirit meeting Spirit and communing Spiritwise. It is the Christ in you greeting the Christ in your fellow man.

Until we have learned to choose essentials and learned to wipe out of our mind and our daily life the unimportant things, we shall continue to be confused and upset by the clamor and the foolish, tinkling affairs of the world. When Christ wanted to get away from the multitude He went into a high place. He knew that the clamorous throng would not bother to follow Him there. It is only the sincere seeker after Truth and understanding and illumination who makes the ascent into this high place of consciousness. Here upon the heights he is above materiality. Here he can listen to what God has to say. Here he learns that all the power he needs to move the mountains that have been casting their shadows over his life is right within himself; that it is the Christ in him, his spiritualized being, his I AM hope of glory right at hand that meets every need of body and affairs.

Until this inner life consciousness becomes the most important thing in the world to us we shall be missing the high calling to which we were called.

Once discovering this I AM power within us, we

look back upon the discovery as the greatest event of our life. It is not an emotional conversion but the illumination of the candle that always has been burning within us waiting for our consciousness to become spiritualized to the point of discerning it. God lighted the candle in the beginning, and the Christ in you and in me has kept it burning. Nothing in all the world could happen to us in importance comparable to the realization of its presence.

When God said, "Let there be light," every candle flame in every soul through all eternity sprang into being, and through our recognition of this mighty truth it grows brighter and brighter unto the perfect day.

This knowing that through the Christ within that we can do all things and be all things we desire to be is the realization of potential power. We know now that we do not have to accept another's conception of God; we learn to use our own mind and to look within for guidance and illumination. We refuse to take another's word regarding life and its meaning if that word does not arouse an echo of reason in our own understanding. We have discovered the source of intelligence, the source of all wisdom and power, and our own link with Omnipotence, the Christ within. We know that this power has been ours from the beginning; potential until contacted and controlled. We discover that, unified with this divine good which is within us, we are established in good; that our body, our affairs, our very life is in the hands of God; and how gladly we turn over to Him all responsibility as long as we keep ourselves hid in Him! How easy it is then to say, "Not my will, but thine, be done," for we know that nothing we could think of for ourselves could compare with the good that God has planned for us. We

know now that that Christ light within us is our guide and that our whole world may be governed by it; that this shining Holy Spirit is fullness and completion from which we may draw at any time, and that because of it our heart is so filled with the love of Christ that it pours out to be expressed in our world as love for all.

This love of mankind in turn lights candles of love in other hearts. Who is to say what that candlelighting shall mean to another? I did not know that morning when speaking to my Truth class that I had lighted a candle. But I was told that this was true. Do you not see how that student of Truth lighted a candle in my heart when she spoke to me after class? It stands today burning brightly by the side of other candles.

Put a blessing on every opportunity you have of helping God keep the candles burning and your chances will be multiplied. Begin right where you are. Watch the words that you speak in your own home. Have you ever thought how some of the words you speak may gain momentum if repeated? They will grow like a snowball on its way down a mountainside. Look in your mirror many times a day and make sure that your mirror smiles at you. Light candles in your own heart and their beams will reach those around you. This is your opportunity for expression. You are giving yourself, the greatest gift you have to offer, and your true self will emanate from you then just as surely as perfume emanates from a rose; for it will be patterned on the Christ pattern.

If the flame of your candle seems to grow dim—it does not; it only seems to fade because of mortal perception—say to it: "I am the light of the world." Say it with force and conviction, for it is true. God had no human agency through which He could teach His

law until He conceived the idea of sending His beloved messenger, the Christ, into the world so that all men might be taught the blessed truth that the Holy Spirit dwells in each and every one of us, the undying I AM, unfailing through all eternity. This I AM being the real self of you, the basic principle of all life and intelligence, you have a right to say with confidence: " 'I am the light of the world.' My inner light is the illumination of Spirit, and I acknowledge God as the source of my understanding. My light springs forth as the morning. 'I am the light of the world!' "

This God light, God energy, God power, is the source of all achievement. This being true, there is a high calling for every man; not just for the one born into a favorable environment but for the most lowly as well. This is true, for the I AM is in every man.

Say in all confidence, realizing that I AM within yourself: "I am now lifted up from all materiality into spiritual consciousness. 'I am the light of the world!' "

Let your light shine. Unconsciously then you will be lighting candles in the hearts of those you meet that they may keep in a sanctuary all their own.

Candlelighting is a blessed mission. It is God's holy work.

The friends to whom you send a Unity gift subscription this Christmas will receive an attractive folder bearing a reproduction of the picture "Holy Night" by Correggio. It will announce that the gift is from you.

True Riches

ONE SPIRITUAL VALUE CLEARLY UNDERSTOOD AND FULLY POSSESSED OUTWEIGHS ANY CONCEIVABLE ACCUMULATION OF WEALTH UNACCOMPANIED BY KNOWLEDGE OF SPIRITUAL THINGS . . . OUR POSSESSIONS SHOULD NOT EXCLUDE GOD BUT RATHER REPRESENT AND EXPRESS HIM.

BY H. E. MIZE

NO MAN EVER really "possesses" anything of value unless he knows the value of the thing he possesses. Purely material values belong to the lowest category of value. He who is most materialistic in his appraisal of things is the poorest man living, no matter what may be the money value of the things to which he holds legal title. When we know this we can hardly envy the man who is "rich" only in money or other "tangible" property.

"But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." In no other way can we really possess the things in the true sense. In no other way can we know and enjoy the real good in the things we possess or know what really valuable ends they may serve. We may be surfeited with money, stocks, bonds, houses, lands; but how can we be rich if we are so spiritually poor as to know no other than the false values recognized by the materialist?

One spiritual value clearly understood and fully possessed far outweighs any conceivable accumulation of wealth unaccompanied by knowledge of spiritual

things. How can we be rich or even merely prosperous unless some of this spiritual wealth is ours? How can these "other things" be effectively added unto us, be really ours for any valuable use, unless we know their worth, unless spiritual knowledge shows us their real meaning and value?

"The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

"Again, the kingdom of heaven is like unto a man . . . seeking goodly pearls and having found one pearl of great price, he went and sold all that he had, and bought it."

Life is the "field" and the "treasure" is the great sum of essential values, true principles, real meanings, that we cannot possess until we have got rid of, "sold," the false sense of values that ascribes supreme worth to mere external, tangible things. The "treasure" is the substance of all wealth, material wealth being only its outward phase of expression. The "pearl of great price" is Truth, carrying with it the knowledge and spirit of right use. When we have these we are indeed rich in a sense in which the "solid" and "tangible" material property values can never make us rich.

Men may own millions in material riches, and it is not at all essential that they should be far advanced spiritually in order to acquire material things alone. But the point is that, having these things, they are still by no means rich, for they possess only the outermost symbols, the very husks, of wealth. Not knowing the real worth of the things they have, they extract only the meagerest good from them. In order to be rich they must "sell" their materialistic conception of things and

complete the transaction by taking in exchange ("buying") the knowledge of the eternally valuable ends that even material wealth is to serve. Then they have both the substance and the symbol of riches.

Many are still laboring under the delusion that they can become rich only by grasping a large share of the supposedly limited supply. Truth shows, as some one has aptly stated it, that "we really possess only that which we give away." But how ruinous that policy must seem to the materially minded!

If we give of our material substance only for the sake of receiving a return in kind—in privileges, honors, position—we are really giving nothing. It is a sort of commercial exchange. We truly give only when we give out of a rich, full consciousness that is not satisfied with withholding, and when we have in mind right uses that we love to serve. If we can give in this spirit it is because we are rich in the only sense that any one can be truly rich. Riches of this sort are abiding and eternal. They do not make themselves wings and fly away. They do not secure our listing in Dun & Bradstreet, to be sure, because in such a listing other conceptions of value are current. But we are dealing with eternal values.

There is a widespread belief that our choice narrows down to the strict and exclusive service of either God or Mammon. And the Mammon-minded accept the terms and choose to serve the latter. Having made such an unfortunate if clear-cut decision, they have a consciousness of rejecting God and all that He implies; and as a poor sort of compensation they frenziedly heap up that which never satisfies. In the excess of materialism they starve spiritually. But had they known the truth, that issue would never have confronted them

at all. For God does not stand in opposition to the vast and illimitable material resources that He has created. He even requires us to avail ourselves of them and to shape them to all the right ends of human life and progress. We are derelict in our duty when we fail to possess and use the outer forms of substance that are essential to our ongoing. All that God has made is good. We serve the god of materiality only in the wrong use of things that in themselves are intrinsically good.

It is good to be prosperous therefore when our prosperity is established on a spiritual base. If the service of right uses is the essential purpose and meaning of material wealth, then it is evident that the more we have the better we can serve. Great purposes and ambitions conceived in the spirit of love and linked up with the desire to serve the general and specific good of our fellows—from which it is not possible to exclude ourselves as a part of the whole—demands and commands the means to accomplish those purposes and realize those ambitions. It is a sinful missing of the mark of our calling to degrade all values to a mere material basis; but it is also wrong to spurn the bountiful supply of things made for all right uses.

If we have never been purely material-minded, we can hardly assume to know the mentality of those who are. But we feel safe in saying that they have never extracted a particle of genuine enjoyment from their possessions even though their magnitude surpassed the wealth of Croesus. For it must be and is true that real enjoyment can be built only on the perception and service of true values, inevitably involving inviolable and eternal principles of righteousness. Those who are not conscious of these principles must necessarily lack

a knowledge of the true value of the things they seem to possess. A man does not effectively possess that of which he is ignorant. One who is ignorant of all but the lowest values, the pseudovalues, of his possessions cannot possibly be rich whatever his rating at the bank, because he does not possess the essentials—is not conscious of the real value—of the things he owns.

Likewise we are not quite rich when we have a conception of eternal values but are stopped from giving expression to them by our inability to translate them into terms of things suitable to the prosecution of our work on our present plane. Principle and manifestation, ends and means, demand and supply, must go hand in hand. There is no division and no lack in God's kingdom. Spiritual wealth is complemented and rounded out by the concomitant supply of the things necessary for its expression. Otherwise it would be power without leverage, desire without realization.

There is no virtue in material poverty. To reject the abundance that God has provided is not conducive to spirituality. Our world is replete with substance waiting to be formed for the service of all right ends. Man has developed intelligence, strength, moral and spiritual worth through his experience, his action, in the creation and use of material things. Thus far it is not possible to engage in any expression or activity without the instrumentalities and means provided by the world of things. The spiritual principles underlying all life and being must have their outer manifestation and illustration through these instrumentalities.

But our goal must be the spiritualization of the material rather than the materialization of the spiritual. Ultimately all is spirit; and it is only our still relatively low conception of things that makes them "material."

To begin to see God in everything is to take a step toward the spiritualization of the things that we are wont to classify as mere commonplaces. For in very truth if anything whatsoever is to be considered real, we must also remember that God is its only reality.

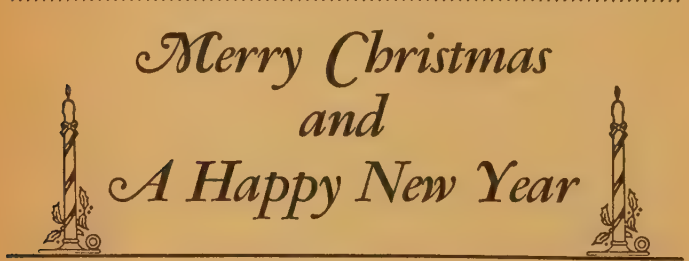
We belong to God; and our possessions must be included in this all-embracing ownership. We should seek to hold no lower ideas of value and to serve no lesser ends with the things we have than the values and ends that God would express and serve in and through us. This forbids the narrow, exclusive service of the little isolated self. Selfishness and materialism are interchangeable and identical both as terms and as conditions. Man shrinks and becomes small and mean in the exact degree that he seeks a selfish enlargement of himself; and he is alienated from God and becomes materialistic in his evaluation of things in the same measure. Since no one can quite stifle the inner understanding that God does not favor personal selfishness, those who nevertheless wish to indulge that attitude begin to seek devices for ruling God out of their life. Consciousness gradually sinks into spiritual insensibility as we concentrate our attention on the outer aspects of things and begin to imagine that reality and substantiality reside mainly or exclusively in the grosser manifestations and uses of things.

Unless we therefore first seek and find the kingdom of God and His righteousness, it is impossible for us to be rich. The measure and standard of all value is found in that kingdom. Mere possessions without this core of value are fundamentally worthless. We may possess great sums of money or their equivalent; but if we know nothing of the spiritual meaning and worth of material wealth we certainly do not possess the real

values of the things that we ostensibly own. These values are "added" only through the understanding and spirit of right use.

But spiritual wealth is not a demonstrable or graspable fact unless we are able to translate it into terms of power, efficiency, and usefulness in the outer world of expression. A truth is not a truth for us unless we can demonstrate and apply it. It is just for this reason that God has filled our world to repletion with substance, established the standing challenge to our activity, and incorporated into our very nature and being the need and the power to create and use things. In this world of Spirit substance and use, of Principle, is our growth consummated.

When in the course of increasing enlightenment we come to see the hidden substance of value underlying all symbols of value, then it is quite impossible to hold on to a materialistic conception of things. We are then ready to begin serving all right ends in the use and enjoyment of all things, seeing that God has provided them for use. Our possessions do not then exclude God but rather represent and express Him. We then dwell in the kingdom of real values, a kingdom in which citizenship cannot be established so long as one is an alien materialist.



Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, December 4, 1938

UNITY SUBJECT—*The Word of Truth.*

INTERNATIONAL SUBJECT—*The Sin of Lying.*—Exod. 20:16; Matt. 15:19, 20; John 8:42-47; Eph. 4:25.

16. Thou shalt not bear false witness against thy neighbor.

19. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings:
20. These are the things which defile the man; but to eat with unwashen hands defileth not the man.

42. Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me.
43. Why do ye not understand my speech? *Even* because ye cannot hear my word.
44. Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.
45. But because I say the truth, ye believe me not.
46. Which of you convicteth me of sin? If I say truth, why do ye not believe me?
47. He that is of God heareth the words of God: for this cause ye hear *them* not, because ye are not of God.

25. Wherefore, putting away falsehood, speak ye truth

each one with his neighbor: for we are members one of another.

GOLDEN TEXT—*Behold, thou desirest truth in the inward parts.*—Psalms 51:6.

SILENT PRAYER—*The Spirit of truth abides in me, and I speak as I am moved by that Spirit.*

According to the teaching of Jesus our neighbor is whoever needs help that we are able to give. The Good Samaritan gave help that no one before him had thought or had taken the trouble to give. As metaphysicians we may be pioneers in "good-neighboring" by speaking the word of Truth of our neighbor instead of the words that may spring from personal consciousness. If our neighbor seems weak, we may lend him strength by invoking for him the power of the Infinite. If he is inclined to be careless of the truth we can hold him silently in the thought of Truth until he awakens to the beauty and necessity of being candid, honest, and sincere.

The metaphysician does not tell the truth of others unless he keeps to the Absolute in his thought and speech concerning them. False witness, in common with the other evils to which the personal man may give expression, springs from the heart or is a matter of intention. One does not perjure oneself by inadvertence. If one falsifies under oath, it is because one has purposed in one's heart to do so to gain some end that seems desirable. Eating without washing the hands is a matter of inadvertence involving no malice or evil design toward others. Man's character is not marred by such trifles. It is made or marred by the thoughts and plans that he consciously harbors.

A man may dissemble his real thoughts, but he

cannot keep his habitual thought processes secret continually. The source of one's thought becomes apparent in one's actions. "If God were your Father, ye would love me"; for God is love, and he who is actuated by love shows the Christlikeness of his mind.

The speech of the Christ Spirit is replete with Truth, but those who have not developed it do not understand it in others. The habitual falsifier does not understand the truthful person, and the latter seems to him simple-minded. "Why do ye not understand my speech? *Even* because ye cannot hear my word." Truth and falsehood cannot exist together; for they are opposites.

The "Devil" signifies the mass of thoughts that have been built up in consciousness through generations of earthly experience and crystallized into what is termed human personality. Carnal mind and sense consciousness are other names for this term. All thoughts that are adverse to Truth may be grouped under the state of mind that metaphysicians call the Devil (false accuser; liar). When Jesus called the Devil a murderer it was the state of mind that is destructive of Truth that He described. "*Your* father the devil" characterizes the carnal mind that "standeth not in the truth, because there is no truth in him."

To the carnal mind the Christ mind is unbelievable. One who affirms health and strength in the consciousness of the Christ Spirit is called a prevaricator by the man in personal consciousness, who sees the appearance of disease only. The appearance cannot prove or disprove the truth of Being. "Which of you convicteth me of sin?"

There is nothing strange or mystical about hearing the words of God. "The words of Jehovah are pure words." Pure unadulterated Truth is in all the words of

God, and he who speaks Truth is "of God" and "heareth the words of God." He who speaks error is not of God and cannot hear or understand Truth when he hears it.

"Sin, when it is fullgrown, bringeth forth death." Sins against the body, such as intemperance and greed, bring forth the death of the body through disease and the breakdown of various organs. Sins against the soul, such as lying and deceit, bring forth the death of the moral nature. There can be no moral force expressed in integrity and forthrightness where there is falsity and insincerity.

The world regards falsehood as an incurable ill of the human soul. If this were true the Christ ideal would be a mockery, for no one could hope to realize it. If "once a liar, always a liar" were the rule, the statement "the Son of man came to save that which was lost" would be clearly a mistaken one. Through the power of the true Word it is possible to put away falsehood and speak the truth to every one.

The reason for the possibility of renewed life in Truth is the fact of the unity of all life. "For we are members one of another." If one is true, all have the power to express Truth and the innate desire to do so. If one is false, all must be false. The nearer the individual approaches the standard of the Christ perfection the higher rises the average of the common ideal of all.

QUESTIONS

1. Who is our neighbor against whom we are not to bear false witness?
2. How do we as metaphysicians speak Truth concerning him?
3. Explain how false witness and other evils come forth out of the heart.

4. What is the "Devil" mentioned in verse 44?
5. Is it possible to become truthful after one has had the habit of being false? How?

Lesson 11, December 11, 1938

UNITY SUBJECT—*Futile Desire.*

INTERNATIONAL SUBJECT—*The Sin of Covetousness.*
—Exod. 20:17; Luke 12:13-21; I Tim. 6:6-10.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

13. And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me.
14. But he said unto him, Man, who made me a judge or a divider over you?
15. And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.
16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:
17. And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits?
18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods.
19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.
20. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?
21. So is he that layeth up treasure for himself, and is not rich toward God.

6. But godliness with contentment is great gain:
7. For we brought nothing into the world, for neither can we carry anything out;

8. But having food and covering we shall be therewith content.

9. But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.

10. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows.

GOLDEN TEXT—*Thou shalt not covet.*—Exod 20:17.

SILENT PRAYER—*I am willing to earn what my soul craves. I do not desire what another has earned.*

In the beginning it is well to consider the statement "All things whatsoever the Father hath are mine." If all things are ours, then our desiring a thing is not covetousness but the wish to possess our own. However the question is not quite so simple or so easily disposed of.

An infant may be the heir to a vast fortune but be unable to take possession of any part of it or make use of it in any way. He must wait until he grows to responsible age and learns to appropriate his own. In like manner man inherits all that the Father has, but in his personal capacity he cannot appropriate or enjoy his wealth. Since "we are members one of another," all inherit equally from the Father, but all have not learned to appropriate equally. Hence the inequality of possessions and the "mine-and-thine" of the outer world.

Until man learns to use what he desires under divine law he can lay no valid claim to it. His neighbor's house is therefore not his house, and if he desires it for himself he commits the sin of covetousness. He desires possession, which is nine points of the law, without troubling himself about the pivotal tenth point. This point is that he shall set in motion the causes that will result in his rightful possession. When he earns a thing

he need not fret about its coming to him. What he earns comes to him under divine law, for it is his and he cannot evade it. Under that law nothing else is his.

Since man may claim all that the Father has as his own, he is under no necessity of forcing his brother to divide the inheritance with him. The divine law is not a divider, but an assembler. It does not separate men; it unites them in a common bond of understanding and unselfish considerateness. The children of a family all live together under the parental roof and all have the same rights and privileges. The children of God have similar equality of rights and privileges in the kingdom of God.

A man's life consists in the abundance of the things of God that he possesses, not in any material abundance. Jesus Christ was rich, but became poor for the sake of those who believed in Him, that they might learn from Him to possess themselves of the true riches. To earn both material and spiritual riches at the same time is not easy, for concentration on both at once is not feasible.

By concentrating on material wealth one may possess oneself of much more of it than one can use. Instead of turning back the excess into the common fund one may enlarge one's storehouses and build greater barns. Greed is covetousness indulged without check. Unused wealth is of no benefit to any one except when it is employed to stabilize credit, and that is not an individual undertaking.

Covetousness is a sin against him who covets, not against him whose goods are coveted. He whose abundance is desired by another is none the worse off for being the object of covetousness. The covetous person is worse off, for he fixes his thought on the realm of form.

instead of the realm of the formless, and looks to human rather than divine aid. Whoever looks to the material for help thereby grows more material-minded.

He who looks to the formless realm of Spirit for his supply grows more spiritual-minded by reason of what he contemplates. The things of God are added to him day by day. "Godliness with contentment is great gain"; for he who is content to reap the rewards of godliness in preference to material rewards masters life and its problems as he studies them from the vantage point of spiritual consciousness.

The love of money is the beginning of all the evils that covetousness and greed engender. Money in itself is a useful medium of exchange, but to set the heart on it and desire it above the things of God is a sure way to lose sight of real values and to substitute spurious for genuine riches. Money is temporal, meant to pass from hand to hand, and although a plentiful supply of it may give one an opportunity to grow Godward and thus acquire the true riches of Spirit, these riches may be had without it. The spiritual is not dependent on the material, though the latter can be made to serve the former. Reaching out for money and concentrating the thought on possessing it leads one astray from faith in the invisible, formless realm where alone faith of right belongs.

QUESTIONS

1. Explain what covetousness is, keeping in mind the statement "All things whatsoever the Father hath are mine."
2. When can man lay claim to what he desires?
3. Does the Christ Spirit divide the divine inheritance among men?
4. In what does a man's life consist?
5. Whom does the sin of covetousness injure?
6. Why is it hurtful to set the heart on money?

UNITY SUBJECT—*Pre-eminence of the Christ Love.*

INTERNATIONAL SUBJECT—*Christ's New Commandment.*—Matt. 5:43-48; 22:34-40; John 13:34, 35; 15: 12-14.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

34. But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35. And one of them, a lawyer, asked him a question, trying him:

36. Teacher, which is the great commandment in the law?

37. And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the great and first commandment.

39. And a second like *unto it* is this, Thou shalt love thy neighbor as thyself.

40. On these two commandments the whole law hangeth, and the prophets.

34. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.

35. By this shall all men know that ye are my disciples, if ye have love one to another.

12. This is my commandment, that ye love one another, even as I have loved you.

13. Greater love hath no man than this, that a man lay down his life for his friends.

14. Ye are my friends, if ye do the things which I command you.

GOLDEN TEXT—*A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another.*—John 13:34.

SILENT PRAYER—*The Christ Spirit in me causes me to love others.*

The series of lessons on the commandments has been helpful in giving students an understanding of the inner meaning of the commandments and in revealing the necessity for them in the individual life.

As it stands, unqualified, the commandment to love one another is not new. To love one's neighbor as oneself was enjoined on man in the Book of Leviticus. Jesus gave the commandment new emphasis by adding the words "even as I have loved you, that ye also love one another."

There are different kinds of love in the world, but among them the Christ love stands supreme. Jesus Christ knew how to combine the will with love and to love all alike, the lovable with the unlovable. Such love as His is according to Principle, and it was Principle that Jesus wished His disciples to master. The Father "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" alike. "Love your enemies, and pray for them that persecute you."

The commandment to us to love others does not look to the good of others only. It is for the good of the one who learns to enter into divine love and express it. Through loving he becomes conscious of his spiritual

sonship. "That ye may be sons of your Father who is in heaven." As long as we hate our enemies we are sons not of the Father but of the Adversary or adverse mind. Since the mind of man is his outer consciousness, he learns to love by controlling his outer thought and directing it with approval and good will towards the one whom he decides to love. At the same time he directs his secret or soul thought towards the same one. First of all, in order to know and express divine love he directs both his outer thought and the power of his soul towards God.

Love that goes out to those only who reciprocate it in kind and degree is human love, which has only skim-milk value in the training of man for his divine sonship. "Do not even the publicans the same?" Human love is not under the control of the will, and its master is desire. Desire is not a reliable factor in the conduct of the balanced life, and leaves much to be achieved before man can lay conscious claim to his sonship to God and to being perfect as his heavenly Father is perfect. Perfection consists in following the commandments as a matter of principle and in wanting to follow them because to do so is right.

The Sadducees and the Pharisees represent the religious concepts of the intellect or one's preconceived religious ideas. As soon as one lot of preconceived ideas is found false, another at once rises to take its place. "The Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together," not to profit by the experience of the Sadducees but to try to trip Jesus themselves. The intellect does not admit defeat but seeks to usurp complete authority over man.

The debate over the greatest commandment offered

room for deception and trickery. Jesus however answered it so directly as to leave His would-be detractors no loophole. Love towards God with all the heart, soul, and mind is the supreme task of the child of God. Since the whole law hangs on love to God and man, it can easily be seen that these two commandments are the most important of all.

Jesus' commandment to His disciples was new in requiring them to love one another as He had loved them. We learn the nature of divine love by analyzing the love of Jesus for His disciples. He held them always in the thought of their true selves. "While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition." The new commandment requires like guardianship on our part of those for whom we are responsible in thought and deed.

The personal man, if he knew that his hours were numbered, would center his thought on himself alone. Jesus gave little time even to prayer for Himself except at the very last in Gethsemane. "Knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end." He taught them and gave them an example to make the way easy for them to follow.

When Jesus, knowing that Judas Iscariot was His betrayer, washed his feet and at the table singled him out for especial attention by giving him a sop after He had dipped it, He gave an example of loving His enemies. We are recommended to emulate His perfect love and forgiveness, His sacrifice of self to principle rather than of principle to self. Divine love alone enables us to follow Him.

QUESTIONS

1. What is new in the commandment that Jesus gave His disciples?
2. In what does perfection consist as enjoined by Jesus upon His disciples?
3. What do the Pharisees and Sadducees represent in this lesson?
4. How did Jesus reveal His grasp of principle on the night of the Last Supper?
5. How did He show love for His enemies?

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Lesson 13, December 25, 1938

UNITY SUBJECT—*Inception of the Divine Idea.*

INTERNATIONAL SUBJECT—*God's Great Love.*—Matt. 2:1-12.

1. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying,
2. Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him.
3. And when Herod the king heard it, he was troubled, and all Jerusalem with him.
4. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.
5. And they said unto him, In Bethlehem of Judæa: for thus it is written through the prophet,
6. And thou Bethlehem, land of Judah,
   Art in no wise least among the princes of Judah:
   For out of thee shall come forth a governor,
   Who shall be shepherd of my people Israel.
7. Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared.
8. And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found *him,* bring me word, that I also may come and worship him.

9. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

GOLDEN TEXT—*God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*—John 3:16.

SILENT PRAYER—*I rejoice with exceeding great joy in the dawn of the Christ light in my mind and heart.*

All development is under law. Spiritual consciousness or man's consciousness of his spiritual identity grows according to a law as fixed as that which governs the planets in their orbits. That man has access to divine substance within the depths of his own consciousness and that out of it he fashions a new ideal of life that is destined to lift him up and transform his whole being is a conception that brings man joy and gladness.

Bethlehem means "house of bread" or the substance center where the ideal man has his source. This ideal man is Jesus, whose name means "Jehovah is Saviour." The name Herod means "heroic, son of a hero." The Christ ideal is born in man "in the days of Herod the king" or in the midst of the ruling power of the outer consciousness. The ruling power is antagonistic to the new conception which in due time is destined to sup-

plant it. Sense and spiritual consciousness are opposed to each other and cannot subsist in man together.

The Wise Men from the East who came to Jerusalem seeking the King of the Jews symbolize the inner resources of the soul when it is stirred to the depths by a revelation of Truth. The East means the within, and the coming of the Wise Men signifies the intuitive wisdom reverently seeking out the new ideal of life that is beginning in consciousness. The King of the Jews or ruling power of the spiritual consciousness commands the worship and devotion of the soul, which lays its rich gifts at the feet of the Spirit of truth.

The Wise Men saw the star in the east also. This star symbolizes man's inner conviction of his divine sonship. Man's convictions are based on intuitive wisdom, and he shows his wisdom by following his convictions, making of his life a complete cycle or unity of belief and conduct.

The outer, personal, or sense consciousness is disturbed by the first inkling of the new birth in the heart and mind of man. Herod the king was troubled "and all Jerusalem with him" by the inquiry of the Wise Men. The outer state of peace (Jerusalem) that exists when the personal consciousness is in undisputed control is ruffled by the prospect of a change in man's thinking and living.

The investigation that man conducts into the credibility and genuineness of his inner experiences and their meaning for him may be made in the scientific spirit, to determine the truth without bias or predilection. It may be made for the purpose of confirming his faith which is enlisted in support of his inner experience. "I was not disobedient unto the heavenly vision," Paul testified. Again, man may conduct his investigation in

the spirit of doubt and hostility, to discredit the truth of what has seemed to force itself upon his worldly mind, in the spirit that Herod sought to find Jesus, in order to worship Him but to destroy Him.

When we realize that the Christ ideal has begun to form in our mind we should watch over it lest the subtle desires of sense rob the ideal of its vitality and kill it out of consciousness. We should nurture and nourish the ideal with spiritual thoughts daily. Unless we do so Herod will be successful in his quest and the Christ child will be found by him.

"Though Christ a thousand times
in Bethlehem be born,
If he's not born in thee,
thy soul is all forlorn."

The soul remains forlorn until the Christ idea is acknowledged, received into consciousness, and given the ruling place there.

The Wise Men offered the Christ child gold and frankincense and myrrh. Wisdom offers Truth the gold of unalloyed devotion and the frankincense and myrrh of proved and tried knowledge.

In the inmost recesses of his soul man feels and knows that his salvation lies in clinging fast to the Christ ideal of life and turning his back on the Herod of sense and personality. His "own country" is the inner life of Spirit that he lives unto God, and he returns to this by way of prayer and meditation rather than by way of the outer sense consciousness. The Wise Men did not return to Herod but, warned not to do so in a dream, "departed into their own country another way."

QUESTIONS

1. What is the meaning of the name Bethlehem, and what is its significance as the birthplace of Jesus?

2. What is signified by the statement that Jesus was born "in the days of Herod the king"?
3. What do the Wise Men from the East symbolize and the star seen in the east also?
4. How should we nourish and develop the Christ ideal?
5. Interpret the last verse in the lesson.

Christmas Letter

By Grace Meredith

Dear God, make me worthy of this year's Christmas,
Of all the blessings in the past, of those
Which may be mine in future days. Help me to be
Sincere in my attempt to banish fear completely
And to know deep down within me
That when I trust You and turn to You for guidance,
I cannot be afraid. Help me ever to keep in mind
The aye-enduring love that brings the Christ child near,
And to remember that this love and care are with me
Always all my days, all the ways I go.
Accept this brief and humble letter from one
Who will make true and honest endeavor
To be better, more kindly, more generous, more
Tolerant and understanding—more like a child
Of Yours should be—from this Christmas onward.

Message of Joy

BY FANNIE HERRON WINGATE

She rode in weariness the lonely way.
The dews were chill as twilight drew apace;
And feelings new and strange within her warned
That soon there must be found a resting place.
Good Joseph at the inn would fain procure
The rest and quietness to fill her need.
The keeper of the inn but said, "No room,"
Nor to impassioned pleading would give heed.
Amid the lowly beasts, whose sweet breath formed
The only incense for a woman's prayer,
A babe was born. A woman's heart rejoiced:
She laid her first-born in a manger there.

The world slept on, but humble shepherds kept
Their faithful vigils through the silent night.
To them a message came, an angel spoke,
An angel clothed in robes of shining light:
"Behold, I bring you tidings of great joy,
A Saviour, Christ the Lord, this day is born."
Then as they gazed, lo, opened were the heavens,
The darksome night became as radiant morn,
And music such as ne'er on earth was heard,
Filled all the air, as glorious angels sang
That first great Christmas anthem—sang with joy
Beyond earth joy. Oh, how the music rang!

The world still sleeps. But still to hearts attuned
There comes the message joy-filled now as when,
On that first Christmas morn, the angels sang,
"To God give glory! Peace, good will to men!"

Silent UNITY

I understand Truth, and I use my understanding of Truth in all that I think and do.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

When a Christian metaphysician speaks of the "new life in Spirit" his listeners know that he means the new consciousness of Spirit life. Spirit is neither new nor old; Spirit is. So life never had a beginning. Spirit is a self-existent principle and has neither beginning nor end.

However man has invented a calendar that he has divided into seconds, minutes, hours, days, months, years, and he has invented machines that measure these periods. From his experience with the outer world man has formed the concept of time. Time has come to be the monitor of passing events and when those events are removed time no longer exists.

The most modern philosophers have demonstrated mathematically and logically that the origin of this material world is a realm of ideas. Ideas do not occupy space and are not bound by time, yet ideas, mind in action, move the world tremendously. Kings totter on their thrones, nations tremble between peace and war at the behest of ideas springing forth from the mind of a single man.

It is mind that declares, "Behold, I make all things new."

So we are not expecting some new spiritual life to heal us, but we expect a new consciousness of the life that already is to spring into our mind and quicken the sluggish life in our body.

We should all be naturally healthy if we had spiritual understanding. Through spiritual understanding our mind would be bombarded with vitalizing energies and every function so stimulated that congestion of all kinds would disappear.

Some persons are slow in demonstrating health because they do not study the principles of spiritual healing. It is necessary not only to repeat the words in a healing statement but also to understand their meaning. When Jesus asserted that His words were Spirit and life, He had reference to the Spirit Word, the Word that creates all things.

The average Christian thinks in a three-dimensional world and has a slight conception of spiritual principles or ideas. Some friend has just sent us a pamphlet criticizing the Unity teaching. It is issued by a theological seminary. Among other very crude exhibitions of spiritual logic the author writes:

"That God is infinite in the sense that He must not be thought of as in any manner limited is not a Christian idea. It is a pagan idea found always in pantheism, but not at all in the Bible. Like all persons God can and does limit Himself."

So long as this line of spiritual logic obtains in theological circles skepticism and incredulity will prevail elsewhere. "God is Spirit: and they that worship him must worship in spirit and truth," said Jesus. To think of God as a person with the limitations that we associate with personality is to reduce Him to a three-dimensional being, shorn of His superpower.

When we Christian metaphysicians allow ourselves to think thus, we cannot expect God's spiritual presence to bear witness with Jesus Christ and restore us to health and wholeness.

Praise God, we do know that through the understanding of His Spirit our mind is renewed and quickened, and our body healed.

HEALING THOUGHT

The new life of Spirit heals every ill of my mind and my body, and I am a new creature in Christ Jesus.

PROSPERITY THOUGHT

The new understanding of omnipresent spirit substance prospers me in all ways.

(Use from December 20 to January 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

A MONTH AGO my sister, father, and myself wrote to you for help for my mother, who had been operated upon for tumor of the brain. Undoubtedly my sister has written you by now. Mother's condition is wonderful, and every day her progress is very much better. Her doctors are amazed, and we all are deeply grateful for the knowledge of Truth that we have received through you.—*F. M. S., Lansing, Mich.*

A LITTLE OVER a year ago a friend of mine wrote you that I had a cancer on my eye and asked you to join her in prayer that it might be healed. At this writing my eye is completely well, and no scar or any sign remains. May God's richest blessings be with you.—*Mrs. N. R., Navasota, Tex.*

SOMETIME in April I was quite desperate about a health situation. I had insomnia, and one day I sent you an air-mail letter asking for help. The day your letter and the blessed affirmation came I read them over three times, and from that day to this my sleep has been like that of a little child. Just night before last, after a rather strenuous vacation trip, I slept about eleven hours.

I am more grateful than words can express.—*Mrs. L. P. A., San Francisco, Calif.*

PRAISE GOD! Praise God! My wife is whole tonight. She is as well in mind and body as she ever was. Today she went to see her doctor, and when he saw her and talked to her he broke down and wept, the change was so great. He just could not understand it. "Surely some one was praying for you, Mrs. T——," he said. You see, I have said nothing to any one about Silent Unity yet. I just wish I could picture the home in which we live tonight compared with the same home a month ago. I know that your faith in God would be even greater. You have been most kind, and I am indeed grateful beyond measure for your prayers.—*C. E. T., Johnstown, Pa.*

GOD BLESS you for your prayers. My daughter is healed. She became ill quite suddenly, and though I knew how important it is to "be still and know," yet I could not quiet my anxiety. Then like a command I had the impulse to wire you. I could visualize that call speeding over the wires and finally reaching you. I could feel the immediate response. The restless tossing of the child quieted; I became quiet. Soon my daughter slept. In the morning she was very much better, and today she is playing about the house. Thank God. I am inclosing a love offering, and please accept it with my thanks. —*Mrs. M. P., Washington, D. C.*

ABOUT TWO weeks ago my seven-year-old son had his leg scalded with hot water. The burn was very painful and appeared to be very serious. Immediately we offered prayers that the burn would be healed without leaving any scars. Our prayers have certainly been heard, for the leg is completely healed and no scars or marks can

be seen. I am truly thankful, and it is for this reason that I am sending you this offering.—*Mrs. A. F., Freeport, N. Y.*

Filled with Plenty

I JUST WANT you to know that your prayers have been answered. As for my husband's job, the answer was a thousand times better than we had hoped for. Since January we had known that he would be out of a job at most any time, and he had been under a terrible strain, not knowing where he would be likely to find another one. It came so unexpectedly and from a source that we hadn't even thought of, but in a business that he had always hoped to be in. He is a different person already, his job has unlimited possibilities, and I am sure that, having been given such wonderful opportunities, he will be very successful. Thank you again for all you have done. I just want you to know that another prayer has been answered—beautifully.—*Mrs. J. M. J., Chattanooga, Tenn.*

YOU MAY discontinue your prayers for a new position. They were answered visibly this morning when I was told a position I have been seeking was mine. The salary is larger than the one from which I was to be involuntarily parted, and the work will be more interesting. I know this is my right place. Praise God. —*S. H., New York City.*

I WROTE TO you a few weeks ago saying that my husband had been put on commission, with no salary, and I asked for your prayers. God does provide and answer prayers, for during this time we have been taken care of. My husband started on a new job this week with a

salary, the best he has had for years. So I want to thank you for your kind letters and prayers. My heart is full of gratitude to God.—*Mrs. V. S., Lima, Ohio.*

Search the Scriptures

I AM SENDING you another lesson—on "The Word." It seems to me to be the most wonderful and most enlightening lesson that I have had. I am glad I have an essay to write on this same subject, for my mind and heart are full of the wonders expressed in the text. —*C. D. W., Yarmouthport, Mass.*

I RECEIVED a wonderful lot of help from your annotations on the last lesson. The words seemed alive to me, and each time I read them I find more in them. I thank God and Unity for the wonderful help I am receiving.—*M. D., Roseville, Calif.*

I THOROUGHLY enjoy my study of the correspondence course. It is helping me toward that higher state of consciousness which I long to attain. I keep the thought before me that theory without practice is of little value, and I am endeavoring to practice the Truth I already have learned. My blessing is with you all in the wonderful work.—*E. M. G., Chicago, Ill.*

I AM HAPPY to send in my paper on the 6th correspondence course lesson, on "The Word of God." It has been a wonderful lesson, and required much time in prayer and meditation. Thank you for all your instruction and for the privilege of studying with you.—*M. L., Norwood, Ohio.*

I AM SENDING in my 10th lesson in the correspondence course. Every lesson completed means to me a step

upward in the understanding of Truth. May God's blessing rest upon you and your work.—*M. E. B., Colorado Springs, Colo.*

My Help Cometh from Jehovah

THROUGH reading Unity literature I have found the truth. It has taught me that the only way to get rid of shadows is to face the light. I am endeavoring not only to face the light but to walk in it, for I know that the activity of right thinking and acting saves not only each individual but the whole world as well. I can say with thousands of others that I have found the Comforter.—*J. J., Conneaut Lake, Pa.*

I WISH TO convey my heartfelt thanks to you all at Unity for the illumination and inspiration received from the wonderful teachings in your publications. I have learned to overcome all doubt and fear and to turn to the Father within me for my supply. I give thanks daily for my many blessings. I feel that I am being led through the wilderness with both spiritual and mental food adequate for my daily needs and am being bountifully supplied with material things. I am very grateful. —*Mrs. E. H., Winnipeg, Man., Canada.*

I HAVE BEEN awaiting the opportunity of expressing to you my appreciation for the many benefits and the pleasure I derive from reading *Weekly Unity.* I look forward with great eagerness to each succeeding copy. Unity has been a great blessing in our home, as we have experienced many wonderful demonstrations. We are indeed grateful to all of you for making it possible to have such a publication in our home.—*Mrs. A. W. B., St. Louis, Mo.*

Free from Care

I WANT TO thank you from the bottom of my heart for your loving help in prayer. My son had the liquor habit, and many times my heart would break, but I kept to the prayer you sent me for almost two years, and thanks to God and you for your constant help, he is not drinking any more. I am praising God every day for His blessings.—*Mr. E. C., Chicago, Ill.*

HERE I AM on parole. I can't tell you how much you people have helped me. What a great change there is. A parole for me seemed impossible in the minds of many. Every one advised me to write those I know who might be of help to me in securing a parole. This time I wrote to you only. I trusted completely in God. My heart is almost bursting with thanks.—*Mrs. A. C., Milton Junction, Wis.*

He Is My Refuge

INCLOSED please find check for my subscription to *Weekly Unity.* I have been taking this magazine for over two years, and I do not see how I could get along without it. I started taking it after I had had a stroke. I was terribly despondent and sick in many ways. I am thankful to my heavenly Father, and to Unity for their prayers and the inspiring literature that saved my mind and life. I am very grateful for the beautiful thoughts in your magazines and your never-failing help.—*Mrs. W. C. D., Shreveport, La.*

I WANT TO write you a letter of praise and thanks for the wonderful help you have given me. On one occasion I wrote on behalf of my little girl, asking your help in prayer for her little pony, who was seemingly going

blind. In three weeks after writing to you the pony's eye was almost well and is now perfectly well. Last fall I wrote to you for prayers to help in locating a seemingly lost trunk of mine containing pictures and keepsakes that could never be replaced. I had about given up hope of ever getting it, but in a week's time the trunk arrived safely. Also last summer I asked for prayers that we might better our financial condition and get money for some debts. Not long after my husband received a fifty-dollar commission for selling a horse, and later the man we work for gave us a five-hundred-dollars bonus. I praise and give thanks to God and you for your wonderful help.—*Mrs. F. S., San Jose, Calif.*

Unto Us a Child

I RECEIVED your nice, cheering letter with the ninth-month maternity lesson which I used faithfully. Thanks to God and your prayers for me, I had a quick and easy delivery of my baby boy, and I am now feeling quite fine again, as is the baby. Please accept my sincere thanks and the love offering inclosed. May God bless you and your work more and more each day.—*Mrs. I. G., Kingston, Jamaica, B. W. I.*

MY BABY girl, weighing six pounds, was born on April 28, the delivery being almost without pain. She came a month before I expected her. I am indeed thankful to you for your help. I am progressing just fine, and so is the baby. I am grateful to you for your wonderful help, and you may discontinue your prayers.—*Mrs. B. E. S., Wray, Colo.*

WHILE THINKING about you I thought I would write to let you know how grateful I am. I have a little boy

now. He was born March 15 and weighed nine pounds. I was only in labor an hour and forty minutes, less than I ever was with any of my children. I cannot thank you enough for being patient with me and for helping me through my trying months. Thank you again.—*Mrs. H. H., Detroit, Mich.*

His Truth Is a Shield

I MUST TELL you of an experience we had last week that shows how God is protecting me and mine. Our oldest daughter went with friends to a beach eighty miles from here to spend the day. The party started early in the morning, and as they left our home I placed them all in God's care, as I always do my own girls. That evening I picked up the paper and on the front page read that their car had turned over and been almost demolished, but not one of the six girls in the party was hurt. Other members of the party had taken them on to the beach. Some called it a miracle, I call it God's care. I am very thankful for my knowledge of your teachings so that I could put them in His care. I thank you again and again.—*Mrs. R. O. S., McAllen, Tex.*

Father, I Thank Thee

MAY I express to you my deep gratitude for the help through prayer that you gave me several weeks ago. The results were very real and immediate. Truly I felt the divine presence so near that all fear left me and results came in a material way to lessen my anxiety and meet the immediate needs. Although I am grateful for the material help, I am most grateful for the spiritual exhilaration and uplifting of which I was so conscious. I thank you again.—*O. P. H., Boston, Mass.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Dear Bud:

We have an idea that your problem is the same one that a lot of other boys and girls have; so we are glad to take this unusual method of answering your letter. A lot of us who are parents will be benefited by knowing just how our words and acts are accepted by our children.

You are very much like other folks your age in your desire for a happy, harmonious home. Just why grown people scold and nag the very ones they love most is a question, but it must be because they are so sure of forgiveness. But you can be very sure of this, Bud; parents want the very same things the children do—happiness, peace, and love. You have no idea maybe how often they condemn themselves for the way they let things worry them and make them cranky. If they knew how to be different, you can bet they would be. Sometimes the children learn how first, and maybe you are going to be the one to set the first example in your home.

You know enough about the things that are taught in your friend's UNITY to make a good start. It teaches you how to love people regardless of what they do. It teaches people not to worry about things and to trust God. It teaches all the other simple things that Jesus Christ taught when He was here. There isn't anything in it that you can't do.

You may feel that you don't have enough influence

in your family to do a lot of good, but you will be surprised if you try it. That temper which you think you got from your grandfather, but didn't, will disappear as you learn to meet all things in a calm, undisturbed way. Tempers get ruffled only when folks don't know how to defend themselves in a better way. And don't start your job by thinking you are bad. You aren't. The heavenly Father doesn't make folks that way. If it seems that they are not good it is only because they don't know how to be themselves, but you can make a good start. If you don't succeed as fast as you might wish, it will help you to know how your parents have felt and you will love them all the more.

We will be praying for you every day. Because you love your father and mother and because they love you we have a great deal of faith that your home is going to be greatly blessed.

Your friends in
Silent Unity

My brother gambles and usually loses, and I worry. Then when he brings winnings home, I don't know whether to accept what he gives me. I will appreciate your help.—*Question answered by Silent Unity.*

The more we learn of our relationship to the Father the more fully we comprehend His law of bountiful, exhaustless supply. We understand that as man fulfills his part of the law he receives his fair and just portion, sufficient for all his needs. But we know too that the Father does not take from one in order to give to another; this in a large sense is what gambling does. So it would seem that gambling is not in harmony with the divine law of increase and supply.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

The time draws near the birth of Christ;
The moon is hid; the night is still;
The Christmas bells from hill to hill
Answer each other in the mist.

—Tennyson

The story of the first Christmas is apt to be regarded by the world as a beautiful fantasy that deals with something quite remote from our experiences of today, says the *Unity Daily Word* article "Glory Eternal." In reality the shining star, the angel chorus, the advent of the infant Jesus all have a direct bearing on our own life and actions, and their significance is pointed out in this article. "Glory Eternal" brings new light and understanding to the receptive reader.

"The Wisdom of Giving" is the subject of a *Good Business* article contributed by the editor, Francis J. Gable. Mr. Gable draws a parallel between the gifts of the Wise Men and the widespread custom of Christmas giving as practiced today. He observes that since only the Wise Men brought gifts to the Christ child, there must be a direct relation between wisdom and the act of giving. But what has this to do with the world of business? Let Mr. Gable tell you in his inspiring article.

The unwavering faith of a young couple faced with loss of cattle, feed debts, and a range ruined by dust storms—such is the picture presented in a true *Progress*

story this month. Having tried unsuccessfully to work out their problems in their own strength, these two determined to drop their tenseness and let God direct their every move. How they prepared themselves to receive His blessings and how their faith was bountifully rewarded is told in "Let Go and Let God," by Portia Norman, a fine story for any one who is willing to put his faith to a test.

Dr. Richard Lynch who recently made a trip to the Holy Land has written for a December issue of *Weekly Unity* an article called "Bethlehem after Two Thousand Years." He describes the peaceful village of Bethlehem as he found it one lovely Sunday morning, and tells of his visit to the traditional spot where the Christ child first opened His eyes. In the midst of Old World scenes he found it easy to look past the annual celebration of Christmas as we know it and discover the deeper, more mystical meaning of its origin. He shares with *Weekly Unity* readers the lesson that was brought home to him.

Several stories and a playlet carry out the Christmas theme in *Wee Wisdom* magazine. Both boys and girls will enjoy "Pierre's Christmas," the story of a French-Canadian boy whose family moved down to Vermont just four months before Christmas. His sister Lena quickly accustomed herself to the new surroundings, but Pierre's longing for his old home kept him from making friends and finding happiness. How he finally made his adjustment is interestingly told in this story by Mabel Ruggles Cobb, and from it boys and girls will learn the secret of winning friends.

THE END OF LEARNING IS TO KNOW GOD.
—Milton.

"There is nothing the human soul so longs for, so cries out after, as to know God," and now more than ever before men and women are seeking to satisfy this desire. To meet such a need Unity School conducts a course of study that will give you the fundamentals of Truth and start you on the road of spiritual advancement. You can take this course right in your own home.

Address a card to the Unity Correspondence School Department, 917 Tracy, Kansas City, Missouri, and a pamphlet will be sent you giving full information about this home study course.

SILENT-70 GOES TO ENGLAND BY WAY OF INDIA

In unexpected ways the message of Truth is conveyed from one to another. Not long ago an English journalist residing in London wrote to Silent-70 and requested some copies of the pamphlet "Is Christianity Practical?" He said that a man in India had sent him a copy, and he was so much taken with its simplicity and Truth that he wanted some copies for distribution. The man in India was a native missionary whom Silent-70 supplies with Unity literature.

Silent-70 reaches people in all parts of the world through its work of providing Unity literature free of charge, and this department thanks and blesses all who by their love offerings help to support its ministry.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand; Alma Morse, Unity, 1300 Grand

Bakersfield—Della Shutts, (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 829 E Compton

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Truth Cen, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 1916 Glen Haven Drive

La Crescenta—Norma Knight Jones (LT) Unity, Women's club

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Ernest C. Wilson, Christ Church, Unity, 4403 W 8; Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 406 R K O bldg

Oakland—Rose Emery, Unity Cen, Ebell Club bldg

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Gertrude Hall (LT) 11 N Oak Knoll

Reseda—Nannie B. Highnote, Unity, 18636 Ingomar

Richmond—Beulah Tiller, Unity, 146 2

Riverside—Katherine Sweaney, (LT) Unity, 3639 8

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Rose Emery, Unity, Western Women's Club

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, Platt bldg

Whittier—Louise Newman, Unity, 410 S Greenleaf

COLORADO

Colorado Springs—Mabel Beech, Unity Cen, DeGraff bldg

Denver—Ethel Burkle, Temple of Prac Chris, 1555 Race

DISTRICT OF COLUMBIA

Washington—Margaret Ann and E. Roy Feldt, Unity, New Colonial hotel

FLORIDA

Ft Lauderdale—Margarete Suck (LT) Unity, Gilbert hotel

Jacksonville—Henrietta Miscally, Unity, 725 Hogan; Lillie Saunders (col) (LT) Unity, 804 Pippin

Lakeland—Ida Decker (LT) Unity, New Florida hotel

Miami—May Stoiber, Unity, 128 S E 3d

Orlando—Carolyn Parsons, Unity, 409 S Orange

St Petersburg—J. W. Young, Unity, 646 5 ave S

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Moline—Goldie Richardson, Unity, Le Claire hotel

Peoria—Glenna Arrowsmith (LT) Unity, 503 E Maywood; Mabel Daughtry, Unity Cl, 210 S Garfield

Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant

Springfield—Mary Meek (LT) Unity, 509 S 6

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Indianapolis—Murrel Powell Douglas,

Unity, Century bldg

Kokomo—Norman Simpson (LT) Unity Cl, 523 S Washington

IOWA

Cedar Rapids—Goldie Richardson, Unity Cen, 1015 2 Ave S E

Des Moines—Betty Stitt, Unity, 42 & Rollins

Sioux City—Elizabeth McClaughry, Unity Cen, 620 Badgerow

Waterloo—Goldie Richardson, 324½ E 4

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Wichita—Frederick E. Andrews, Unity, Eaton hotel

KENTUCKY

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Lexington—Madge Clark (LT) Unity, 403 Radio bldg

Louisville—Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

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New Orleans—Elois Echlin, Unity, 823 Perdido; Rhoda Belknap (LT) 823 Perdido; Mrs. E. Norton White (LT); Mrs. W. B. Warren (LT) Unity, 604 Canal

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Baltimore—E. Roy Feldt, Unity, Rennert hotel

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Cambridge—Edna Titus (LT) Unity, 881 Mass

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Detroit—Irwin Gregg, Unity, Maccabees bldg; Martha Fishburn (LT), Besse Otto (LT) Unity, Maccabees bldg

Flint—Edmund Risk (LT), Unity, Dresden hotel

Grand Rapids—Ida Bailey, Unity, 61 Sheldon

Kalamazoo—Amy Moffet, Unity, 209 W Dutton

Lansing—Harvey and Ida Best, Unity Cl, Olds hotel

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Minneapolis—Lila Ranney, Unity Cen, 1108 Nicollet

St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

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MONTANA

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Bozeman—Mary Wessel, Unity, Baxter hotel

Butte—Mary Wessel, Unity, Y M C A

Great Falls—Vivian Huhn, Unity, Dunn blk

Livingston—Mary Wessel, Unity, Elks' hall

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Lincoln—Iva Woods (LT) Unity, Peterson bldg

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Montclair—Gladys Stevenson (LT) Unity, 33 Gates

Newark—Edith Berry, Unity, Berwick hotel

Plainfield—Florence Hutton (LT) Unity, Babcock bldg

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Raton—Carrie Schleifer (LT) Unity, 323 S 4

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White Plains—Octavie Martial (LT) Unity, Y M C A

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Canton—Jessie Maloney, Unity, 203 6 st NW

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(LT) University club bldg
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Marion—Fannye Treaster (LT) Unity, Harding hotel
Springfield—Fannye Treaster (LT) Unity, Arcade hotel
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Warren—Everett St. John (LT) Unity, 2d Natl Bank bldg
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Zanesville—Fannye Treaster (LT) Unity, Schultze bldg

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Pittsburgh—Earl and Martha Anthony, Unity, Century bldg

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Dallas—Minerva Hursey, Unity, Allen bldg
El Paso—Bertha Forbes, Unity, 305 E Franklin, Gardner hotel bldg
Houston—Lilian Brass, Unity, Milam bldg; Corine Smith (LT) Unity Cl (col), Odd Fellows' temple
San Antonio—Mary Myles, Unity, Maverick bldg

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Yakima—Christopher Scott, Unity, Wilson bldg; B. Scott (LT) Unity, Wilson bldg

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Beloit—Bonnie Brown (LT) Unity, 1347 White
Milwaukee—Guy Mallon, Unity, Commerce bldg

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Regina—Russell Kemp (LT) Unity, Drake Hotel
Winnipeg—Edna Bowyer, Unity, Donalda blk

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London—Parker Drake (LT) British Unity, 78 St John's st S C 1; Ruth Hacking (LT) Unity Soc, 2 Earl's Court Gardens S W 5
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Los Angeles—Unity Cen, 2801 S Rimpau; Unity, 1684 W Adams; Christian Unity, 611 S Kingsley Drive; Fowler Bros, 414 W 6; Bullocks; Advance Bk Co, 628 W 8; May Co, 8 & Hill; Mamie Dean, 1129 S Catalina; Truth Chapel, 268 S Serrano
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Pasadena—Church of Truth, 690 E Orange Grove
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San Jose—Christian Assb, 72 N 5 & 1305 Lincoln; Meta Bookshop, 80 E San Fernando
Santa Barbara—Truth Cen, 227 E Arrellaga

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GEORGIA

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Reno—Unity, 335 W 1

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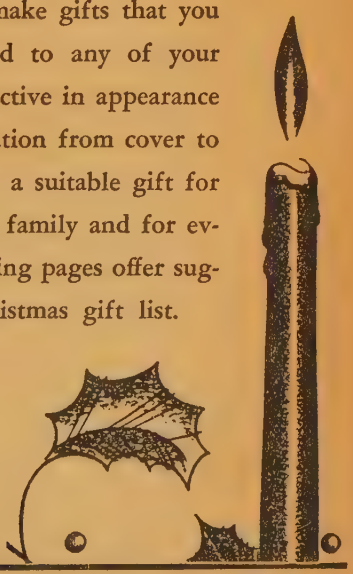
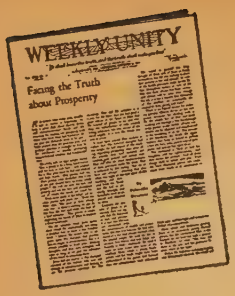
GIFTS THAT EXPRESS THE TRUE *Christmas Spirit*

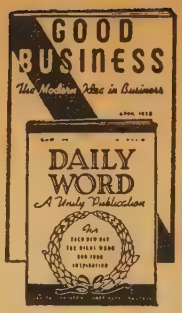
"When you sell a man a book you don't sell him just twelve ounces of paper and ink and glue—you sell him a whole new life." This statement by Christopher Morley clearly illustrates the importance of giving Truth literature for Christmas.

When you choose a Unity magazine or book for a friend, you place in his hands the key to a richer, broader experience, "a whole new life" of joy and spiritual freedom. Thus your gift is one that expresses the true Christmas spirit.

Unity publications make gifts that you can be proud to send to any of your friends. They are attractive in appearance and filled with inspiration from cover to cover. Among them is a suitable gift for every member of your family and for every friend. The following pages offer suggestions for your Christmas gift list.







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Besides UNITY we publish four other magazines for adult Truth students. Choose for friends the ones that best fit their needs and thinking:

For those without background of Truth . . WEEKLY UNITY
Short, practical articles, a weekly letter from Silent Unity, an editorial, "Remember," by Lowell Fillmore, a page recording true instances of answered prayer, and other features make up its contents. A year's subscription means 52 issues in all.

For those who want a daily guide . . UNITY DAILY WORD
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A gift that will thrill all boys and girls is WEE WISDOM, a magazine that brings them the things that they most enjoy—stories, games, poems, cutouts, puzzles, things to do and to make.

When you give WEE WISDOM to children you give them not only a whole year of happiness but also something that will help them to be better citizens, for each story is concerned with some important character trait.

Give WEE WISDOM to every boy and girl on your list and add the name of some underprivileged child in the assurance that you could not send him a finer gift. The price is only $1.

If you plan to order any of the magazines below, you can save by ordering them with Wee Wisdom.

WEE WISDOM

with McCall's	$1.70	with Better Homes and Gardens	$1.70
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with Popular Mechanics	$3.15	with Redbook	$3.10
with American Girl	$2.00		
with McCall's and Redbook	$3.75		

with American and Woman's Home Companion $4.00
(These two to same address)

These prices are good only in the United States.

The magazine combinations listed above are cash offers only and cannot be ordered on the Prosperity Bank plan.

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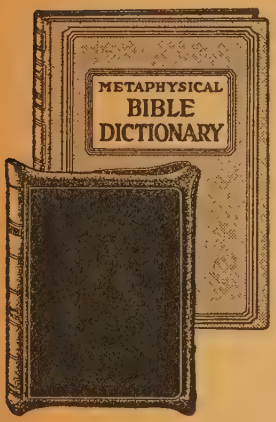

This monumental volume is a storehouse of information, ideas, and inspiration for the serious Bible student. It gives the metaphysical interpretation of Biblical events, names of places and persons, revealing an entirely new spiritual meaning beneath the obvious historical information in the Bible. Size 7½x10; 706 pages; bound in rich brown fabrikoid with gilt edges. Price, $10.

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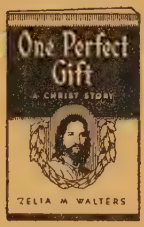
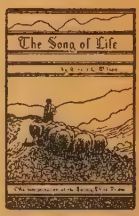
Unity Greeting Booklets carry such inspiring messages that those who receive them often feel they have veritably had a shower of blessings poured out upon them.

A man's life was changed through a loving act done in Christ's name.

Tells how to let God take full charge of your life and affairs.



Jairus expresses gratitude to Jesus by giving Him a fine feast.



Shows how to apply the message of the 23d Psalm to everyday affairs.

The miraculous healing of a man who had been given up to die.

The story of a woman's victory over monotony and discontent.

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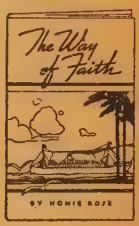

The true experience of one who triumphed over old age and lack.

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A girl finds happiness by taking Christ as her companion for a day.

These booklets are priced no higher than an ordinary card and make it possible for you to remember all your friends in the Unity way. They are 10 cents a booklet or

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This is the basic textbook of Unity's teaching. A book of such strong appeal that it is widely read.

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Explains the principles by which a health problem can be made to yield to God's power.

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How to use Truth principles in the training of children is the theme of this practical book.

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A book that answers such questions as "What is Truth?" "What is God and what does He mean to me?"

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★ **TRUTH IDEAS OF AN M. D., by Dr. C. O. Southard.**
A practicing physician points the way to physical wholeness through the use of Truth.

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Teaches that ill health, lack, and discord have no place in God's plan for His children.

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★ **WHAT ARE YOU?, by Imelda Octavia Shanklin.**
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■ If you wish we will mail your gift books in Christmas wrappings direct to your friends. A card will be inclosed bearing your name. This saves you both postage and effort.

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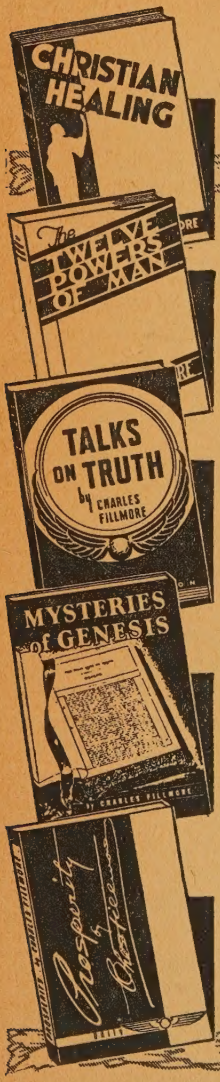

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Send *Unity* to your friends, and make Christmas last a whole year. *Unity* for twelve months is - - - - **$1**

UNITY

SCHOOL OF CHRISTIANITY

917 TRACY. KANSAS CITY, MO.

Christmas Eve

BY VIRGINIA EATON

Perhaps the Child of Bethlehem
Will walk tonight
Beneath the city's diadem
Of glaring light,
And find the inns are full! So He
Must onward go
Down quiet streets where there will be
Darkness and snow.

But if tall candles waxen white
(Oh, heart, light them!)
Gleam on your window sill tonight,
The Child of Bethlehem,
Seeking shelter, will gladly turn
To you; for He has come far—
And high above your house will burn
The Christmas star!

UNITY...A MAGAZINE DEVOTED TO CHRISTIAN HEALI